

Luther Life . . .

MAGAZINE FOR LUTHERAN YOUTH

OCTOBER 1952

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Luther Life . . .

OCTOBER 1952
Vol. LXIV No. 10

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COVER PICTURE: These Luther leaguers are aboard Her Royal Majesty's Ship "Segwun" in Lake Muskoka, Ontario. They are part of the large group that went to examine a proposed island camp site for the Canada Luther League.

Pictures on pages 21 and 23 by Fred W. Rochelle. Picture on page 26 by Philip Gendreau.

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it takes every league
and everyone in
the league to
EVANGELIZE

*Where do you and your
friends fit?*



interesting
**YOUTH IN
CHURCH**

youth

in the church

Ruff to Speak Daily at LLA Convention, Oxford, Ohio

Dr. G. Elson Ruff, editor of *The Lutheran*, will be daily speaker at The Luther League of America convention, Miami University, Oxford, Ohio, August 10-15, 1953, according to the convention committee. His talks will center around the convention theme, "Armed With His Word."

After a period of youth-led worship each morning, Dr. Ruff will present the teachings of the Lutheran church as they should be experienced in the life of a young person. Delegates and visitors will then divide into approximately 40 small groups to discuss the impact of the Word on their lives.

Daily schedule will be as follows:

9:00— 9:15 a. m.	Worship
9:15— 9:45 a. m.	Dr. G. Elson Ruff
10:00—10:45 a. m.	Discussion
11:00—12:00 a. m.	Business
12:15	Lunch
1:30— 2:30 p. m.	Business
2:45— 3:30 p. m.	Workshops
3:30— 5:30 p. m.	Recreation
6:00	Dinner
7:30— 8:00 p. m.	Worship through Music
8:00	Evening Service
12:00	All In.

Mangum to keynote

Keynote speaker at the opening service on Monday evening will be LLA Associate Secretary John Man-

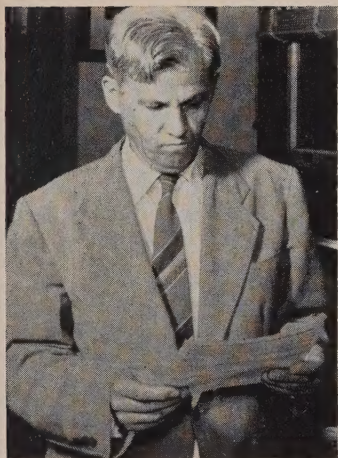
gum. He will point up major items in the Luther League's future program as envisioned by the executive committee and the staff.

Special service on Wednesday evening will be the commissioning of missionaries for overseas work. Plans for this service, according to the convention committee, are being worked out jointly by the ULC Board of Foreign Missions and LLA.

A talent festival will highlight Thursday evening. Previously each state and synodical league will have been invited to place an entry. In elimination contests the 12 top talent groups will be selected to participate in the festival.

Caravans visit 75 parishes

Biggest success story of The Luther League of America in 1952 centers around 19 young people from 16 different states, Executive Secretary Leslie Conrad reported recently at LLA headquarters. These 19 young people made up the caravaning teams that visited more than 75 ULC con-



Dr. G. Elson Ruff
"Armed with His Word"

gregations between June 15 and August 28.

"Results tell more than any praise I could sing for the caravans," he explained. "New Luther Leagues were organized. Existing youth organizations were definitely strengthened. Advisers were advised. Young people were made acquainted with everything in a well-rounded youth program from publications and service projects to peppy songs and pleasant play."

From a well-filled file Secretary Conrad picked at random reports of pastors who had seen the caravaners in action. Almost consistently the pastors were lavish in their approval:

"They aroused greater enthusiasm than we've had for years." . . . "We had been waiting for something like caravanning for a long time." . . .

"They certainly gave our leaguers a greater vision of their place in the whole church." . . . "Their enthusiasm was certainly contagious. They inspired me, the pastor, as well as the young people—and that's something." . . . "They made a wonderful impact with their fine Christian character." . . . "Having the caravan was a blessed experience for our congregation. We want 'em back for a whole week next year, if we can have 'em."

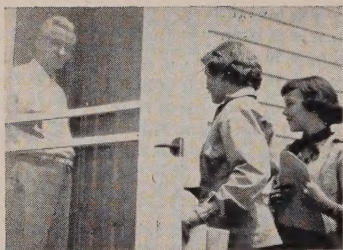
Of course, the caravaners didn't solve all problems and please everyone. The caravaners were not perfect. But they managed to do a whale of a job, despite their imperfections.

Work in 12 states

The caravaners visited congregations in Ontario, Connecticut, Illinois, Indiana, Maryland, Minnesota, Nebraska, New Jersey, Pennsylvania, South Dakota, Tennessee, Texas, and Wisconsin.

The 19 caravaners were: Phyllis Beatty and Rhonda Tucker from Indiana; Ann Dufford from Pennsylvania; Florence Fray from Virginia; Helen Habermann from Illinois; Beth Anne Kreiser from Florida; Judith Lindberg from Michigan; Martha Lippard and Frances Summers from North Carolina; Barbara Nestander from Nebraska; Ada Parker from Iowa; Doris Prill from Wisconsin; Miriam Shealy and Melba Taylor from South Carolina; Billie Grace Ungerer from Texas; Charles Koons from West Virginia; Bill Crouser from California; Paul Schult from New Jersey; John Stacy from Ohio.

Proof that they were anxious to serve other youth when they were selected for the work was evidenced in the fact that they received no pay.



"HOW MANY CHILDREN LIVE HERE?" two leaguers from Wooddale LL ask at a home during the special "census taking" in St. Louis Park, Minn. The service project was started by Wooddale League while a LLA caravan visited the congregation. The local leaguers went in pairs to secure information about the religious life of the community in preparation for evangelism work.

They even paid their own travel expenses to the "briefing sessions" at Wittenberg College, plus their travel expenses from the last stop of their itineraries to their homes after the program had been completed.

And what did they have to say at the end of their summer's work?

"It was the most enriching, challenging experience of my life. After caravanning, I'm positive it's fulltime church work for me." . . . "Caravanning was something I thought I'd never get to do, but now I've done it, that's all I've been able to talk about." . . . "My personal life has been enriched many times over. I'm thankful to have had the opportunity to caravan." . . . "I have only one request: Please let me caravan again for LLA next summer."

"Present plans," Secretary Conrad said, "call for a greatly expanded Luther League caravanning program next summer."

Illinois adopts Cal. project

Delegates to Illinois LL convention, Vandalia, July 25-27, applauded when Doris Bull, LLA representative, announced that Illinois was the second synodical group to reach its Argentine quota. The applause, however, turned into the opening gun of a hot debate about where Illinois would spend the \$1,200 it would raise for missions in the coming year.

Crux of the argument was whether the new project should be outside the bounds of the League. Two suggested projects were a chapel for the trailer ministry in northern California and the new chapel at Carthage College, Carthage, Ill. After 30 minutes of intense argument, the vote was 61-23 to raise \$1,200 for the trailer ministry chapel.

Illinois leaguers also adopted a synodical budget of \$3,600 for 1953. This topped the 1952 budget by \$400.

Six gold crosses were added to the life service flag. These honored the following former leaguers who had entered the ministry: Richard Boye, St. Louis; Loy Cooperrider, Maywood; David Endres, St. Louis; Robert Engen, Chicago; Lawrence Oestreich, Centralia; and Howard Schaar, Chicago. Miss Dolores Dohlen, it was announced, had been accepted by the Foreign Missions Board and would be commissioned a missionary in September. She is a former leaguer of Mt. Morris.

Helen Habermann will lead Illinois as new president. Other officers are: Don Knudsen, first vice-president; Pat Bandy, second vice-president; Evelyn Buenneman, secretary; John Barth, treasurer. Departmental secretaries are: Warren Diskerud, life service;



LOVING CUP goes to Marlyn Griffith, editor of **Western News**, for the best district publication in the New York State Luther League. Man with the smirk and microphone is Ernest F. Schwabe, toastmaster at the New York LL banquet. Seated are Carl Martens, retiring vice-president; Geraldine Wills, convention secretary; Edwin Hintz, new vice-president; Edward Schaertel, president; and Lucymary Demetrius, convention chairman.

Marianne Bertrand, education; Jean Reuther, intermediate; Nancy Thummel, missionary; Charlene Ott, special gifts; and Wendell Matthews, LLA convention promotion chairman.

Two-thirds for missions

When the 145 delegates to the Georgia-Alabama convention, Camp Lutheridge, Aug. 11-14, looked over their expenditures for the year, they discovered that two-thirds of the budget had gone for missions. Of \$750 received from local leagues, a total of \$515 had been given away.

Mission contributions were as follows: \$105 for the synod mission objective; \$235 for Camp Lutheridge, Arden, N. C.; and \$175 toward the Georgia-Alabama quota in the LLA Argentine project. Pete Rhyne, Camp

Lutheridge secretary, reported that goal of the league was to raise an additional \$310 for the camp fund by July 1953.

President Luther Fulmer recommended that the synodical league revise its constitution and submit changes to the next convention. He also suggested that district rallies, sponsored successfully in the last year, become permanent in the synodical program. In line with this district emphasis, he recommended that the chairman of each district be made an honorary member of the synodical executive committee.

Miller Chapel, Marlow, Ga., was recognized as the honor league, having achieved the highest number of points in the synodical honor system.

Officers elected: Jackie Baumgartner, president; Billy Martin, vice-pres-

ident; Janie Marbut, recording secretary; Elsa Coats, corresponding secretary; Robert Freyermouth, treasurer; and the Rev. David L. Conrad, adviser.

Secretaries appointed: Sonja Olsen, education; Earl Heidt, missionary; Alice Stevens, life service; and Ruth Wingard, intermediate.

Kansas approves record budget

Largest budget in the 57-year history of the Kansas LL was adopted by convention delegates at Camp Wa-Shun-Ga, July 11-13. Items totaling \$952 were approved. This averages \$2.30 per leaguer.

Total registration for the sessions was 85. Seventeen of the 23 local leagues were represented, breaking all recent records.

Re-elected to office were: Gynith Giffin, Wichita, president; Hosea Harkness, Greenleaf, vice-president; and Bob Oltmanns, Wichita, *Jack Rabbit* editor. Newly elected officers were: Janice Turner, St. Joseph, Mo., secretary; and Arnold Tiemeyer, Tarkio, Mo., treasurer. The Rev. Sherman Frederick, Valley Falls, was named executive secretary.

Departmental secretaries are: Diane Bussee, Prairie Village, missionary; Lydia Milberger, Wichita, education; A. J. "Vid" Hvidston, Wichita, social; Jim Brown, Salina, Pocket Testament League; June Brown, Salina, national convention promoter.

Conference elections were also held at the camp. Elected were: Ann Johnson, Topeka, Eastern; Clay Mercile, Greenleaf, Western; and Ray Peters, Tulsa, Okla., Southern.

Convention's highest pitch of excitement was reached when a snake



FOUR of the over 100 people from districts surrounding Emerson, Manitoba, who attended a three-session evangelism training period conducted by ULC directors of evangelism. At a meeting in Winnipeg about 50 attended. Ten of these drove over 80 miles to be present.

was discovered in the swimming pool during an after-dark swim period. The Rev. Wilber Wicklund, missionary to India, demonstrated that he was an "oriental snake expert" and soon had the offending visitor out of the way.

Ministerium returns Zerbe

Edgar I. Zerbe, Reading, was re-elected president of the Ministerium of Pennsylvania LL at the annual convention, July 25-27, Christ Church, Hazleton. A total of 367 registered for sessions.

Other officers are: Charles E. Tothero, Reading, first vice-president; Donald Pankake, Lancaster, second vice-president; Lois Bitsko, Pottsville, secretary; Julia Walton, Norristown, assistant secretary; F. Phyllis Hepfner, Philadelphia, treasurer; Betty Landmesser, Wilkes-Barre, statistician; and Elizabeth S. Turkheimer, Philadel-

phia, executive secretary.

New departmental secretaries are: Violet Gehrig, Reading, education; Ruth Fasshauer, Wilkes-Barre, missionary; Virginia Jones, Pottsville, life service; Blanche Swearer, Norristown, intermediate; Pauline Frankenfield, Allentown, publicity; Lane Shank, Lancaster, special gifts; and Oscar L. Lingle, Harrisburg, extension.

Special feature of the banquet was entitled "South America, Take It Away." It consisted of a contest between the conferences to find the best South America dancers. Winners were Virginia Jones, Pottsville, and Gene Fritz, Norristown.

Mississippi "annexes" Texas

Latest news from the Mississippi LL convention is that "Mississippi has annexed Texas!" This is not "geographically" speaking, but "heart" speaking.

"Our national representative," writes LUTHER LIFE Correspondent Mary Ann Derrick, "was Walter Galbraith from Texas. It did not take him long to penetrate the hearts of all 40 leaguers and visitors at our convention in Jackson, July 17-18."

New officers are: Mary Ann Derrick, Jackson, president; Billy Frank Whites, Louisville, vice-president; Lillian Ann Villeret, Jackson, recording

Audio-Visual Aids

Filmstrips and slides to be used with topics in this issue may be rented from the Audio-Visual Aids Department, United Lutheran Publication House, 1228 Spruce St., Philadelphia 7, Pa.

body and personality caused by sex hormones, menstruation, semina, emissions, circumcision, chastity before marriage, monogamy. 58 frames with manual. Rental: \$1.25.

IS CHASTITY OUTMODED?—page 26

Christian Attitude About Sex—Starting with youth's idealism about love and romance, this filmstrip deals with commercialism of sex, the importance of correct mental attitudes about the body and sex, how to direct and express sex, chastity, monogamous marriage and sex as an asset, not a liability. 40 frames with manual. Rental: 75¢.

Story of Growing Up—This color filmstrip makes no attempt to portray attitudes. Subject matter includes: The development and function of reproductive systems; changes in

SCHOOL DAZE—page 41

Discovering Your Real Interests—This filmstrip shows the relationship of interests to selection of school courses and jobs. 62 frames captioned. Rental: 75¢.

You and Your Mental Abilities.—This filmstrip shows relationship between mental abilities, interests, aptitudes, and occupation. 57 frames captioned. Rental: 75¢.

HAMMER OF REFORMATION—Page 46

Abridged Version of Luther the Reformer—This is a series of color slides on Luther and the Reformation in Germany. Rental: \$1.50.

secretary; Hazel Ann Tullos, State College, corresponding secretary; and Jean Albert Mori, Jackson, treasurer.

Other convention highlights:

- Delegates voted to consider requesting an LLA caravan in 1953.

- Ten leaguers, it was discovered, plan to attend the '53 LLA convention. This is one-fourth of the state LL membership.

- The entire membership of one league, it was announced, subscribes to LUTHER LIFE.

N. C. way over top

North Carolina leaguers patted themselves on the back and then gave the green light for two new state programs at their convention in Kannapolis, July 17-19.

Reasons for self-congratulation were illustrated in a supplement to the treasurer's report presented by Sue Culp. Local leagues during the year had increased their gifts over the previous year to every call save one.

Leading the success stories were the 232 per cent increase in contributions to special gifts and a 122 per cent increase in money raised through the December penny parade for a recreation building at Camp Lutheridge.

Special gifts to LLA jumped from \$93 in 1950-51 to \$318.72 during the last year—an increase of \$215.72.

The penny parade netted \$1,917.01 in 1951-52 as compared with the \$861.60 raised in the previous year.

The Tar Heels also observed an 80 per cent increase in Youth Sunday offerings, a 41 per cent increase in contributions to the national missionary project, a 37 per cent increase in contributions to the N. C. missionary project, and 12 per cent increase in

gifts to the Lutheran Seminary, Columbia, S. C.

Only financial shortcoming during the year for the N. C. leaguers was in the pledge column for state and national operating expenses. There gifts fell off 1 per cent.

Aim High

Sights were set for a bigger year by calling for another drive to equip the Lutheridge recreation building; adopting a \$400-increased budget of \$6,800; setting the state home missionary goal at \$1,000; providing \$500 for a state caravanning program; and asking a college scholarship fund for the Tar Heel Luther leaguers.

The move for continued caravanning on the state level was sounded after delegates heard plans for the 1952 caravanning program prepared by two former presidents, Betty Scott Lentz and Mabel Seagle. The limited program began Aug. 1. Six leaguers divided into two teams and visited 26 leagues.

Officers elected are: Jeff Norris, Hickory, president; Sue Culp, Albemarle, vice-president; Pansy Faggart, Concord, recording secretary; Louise Ritter, Hickory, statistical secretary; Joe Overcash, Kannapolis, treasurer; and Charles Ketner, Kannapolis, archivist.

Hagen leads Nova Scotia

Eric Hagen, Halifax, was elected to succeed Peter Petersen, Halifax, as president of the Nova Scotia LL at the convention in Rose Bay, May 24. Approximately 160 attended sessions.

Other officers are: Evelyn Creaser, Riverport, vice-president; James Bald, Lunenburg, recording and correspond-



NEW HONORARY CITIZEN of Texas is LLA Executive Secretary Leslie Conrad, center. Wilfred Menke, left, presented the citizenship papers stamped with the seal of the Texas Synod and signed by Synod President Royal E. Leshner. Florence Weber, right, presented the red sombrero with the command that it be worn at all appropriate times. At the conclusion of the ceremony the Texas leaguers stood and sang their national anthem, "The Eyes of Texas."

ing secretary; Peter Petersen, treasurer; the Rev. James Dauphinee, Mahone Bay, pastoral adviser; and Hazel Prensler, lay adviser.

Departmental secretaries are: Yvonne Mossman, Mahone Bay, life service; Ellen Anderson, Halifax, education; Betty Lou Veindt, Bridgewater, promotion.

About 50 leaguers spent the weekend of July 25-27 at the church youth camp at Lake Mush-a-Mush.

Texas breaks record

Almost two-thirds of all leaguers in Texas poured into Holy Cross Church, Yoakum, Aug. 2-3, for the annual convention. The 236 young people present made it the largest gathering in Lone Star league history.

This record attendance was merely

the climax of a record year. . . . The treasurer's report revealed that for the first time in many years Texas paid its national apportionment in full. . . . Missionary Secretary Lillian Hagens reported that over one-half the Texas Argentine goal had been reached. . . . Education Secretary Laverne Gaubatz stated that 89 per cent of the leaguers had observed Youth Sunday and 100 per cent had contributed a Faith in Youth offering. . . . The corresponding secretary pointed out that state membership was up 19 active members over the previous year.

Accepted into membership was a new league from the George West-Ray Point parish. Fifteen leaguers from the new society were present for the acceptance ceremony.

Lone Star officers for the coming



NEW CHAPLAIN at Muhlenberg College, Allentown, Pa., is Dr. David H. Bremer, left, author of the article "More Than Book Larnin'" on page 11. Above he goes over plans for the year with Dr. Morris Greth, acting president.

year are: Billie Grace Ungerer, Flaton, president; Martha Wahlberg, Houston, vice-president; Juanita Haseloff, Vernon, recording secretary; Arlyn Hausmann, Goliad, corresponding secretary; Clarence Albrecht, Weesatche, treasurer; Marjorie Addicks, Cuero, executive committeeman.

Newly appointed departmental secretaries are: Laverne Gaubatz, education; Lillian Hagens, missionary; Lawrence Stange, life service; Dorothy Ann Wolf, intermediate; Bernard Kern, special gifts; and Judy Miller, reporter.

One Texas leaguer is chosen every year from among candidates nominated by local leagues for the life service honor roll. The outstanding leaguer selected for 1952 was Martha Wahlberg, Grace League, Houston. At the recommendation of the executive committee, the name of Billie Grace Ungerer was also added to the

roll "for outstanding service rendered."

Convention calendar

Minnesota—Oct. 3-5, St. John's Church, Mound.

Connecticut—Oct. 11-12, St. Paul's Church, Terryville.

Nebraska—Oct. 23-24, First Church, North Platte.

Indiana—Oct. 24-25, St. Mark's Church, Evansville.

Ohio—Oct. 24-26, First Church, Mansfield.

LUTHER LIFE writers

Contributors to this issue are exceptionally busy people. Yet they interrupted their jammed schedules to write for LUTHER LIFE.

The Rev. George F. Harkins is assistant to the president of the United Lutheran Church. He certainly is well acquainted with problems that will arise at the Seattle convention. . . . Dr. Earl S. Rudisill is author of the popular "Personal Problem Clinic" that appears regularly in *The Lutheran*. He is a member of the ULC Parish and Church School Board staff. . . .

Ben F. Sheetz, who is secretary of St. John's Church council, Bellefonte, Pa., is a free lance writer. One of his stories appeared last year in Association Press' anthology *Best Religious Stories*. . . . Until recently, the Rev. L. David Miller was minister of music at Trinity Church, Fort Wayne, Ind. He is now associate pastor. . . .

The Rev. Marshall F. Mauney is pastor of Holy Trinity Church, Lynchburg, Va. . . . The Rev. Franklin L. Jensen is associate pastor of Holy Trinity Church, Buffalo, N. Y. . . . Dr. Arthur Heilman is associate professor in education at the University of Oklahoma. . . . Charlesia von Gunten is former LUTHER LIFE correspondent for the Kansas Luther League.



MORE than book larnin'

Young Adult Topic by David H. Bremer

LEADING pioneer in the field of education has been the church. Most of the great universities that arose in Europe during the 12th and 13th centuries grew out of schools associated with cathedrals and monasteries. Primarily, they were for training the clergy and persons in other fields of church service. With the expansion of Christianity through great missionary movements, Christian schools were established in all parts of the world.

In America it was the church that started higher education. During the colonial period the support and control of all education was largely in the hands of the church. All of the

nine American colleges established between 1636 and 1769 that are still in existence were founded by the church and had Christian aims and purposes. Over one of the entrances of Harvard, founded in 1636, is carved in granite *Pro Christo et Ecclesia*, "For Christ and Church." In the first 60 years of Harvard's existence half of her graduates entered the Christian ministry.

Other famous schools, such as Columbia University and Princeton, were originally established to propagate the gospel and to prepare ministers for the church. In fact, 67 per cent of the colleges in the United States today were founded by some church body, though 27 per cent have since

severed all official ties with any church.

After the church had done its pioneer work and demonstrated the advantages of education, there arose state-supported colleges and universities designed chiefly to promote science and its application. Such schools have made a valuable contribution to the life of the U. S. and have provided educational opportunities for thousands of young people who otherwise might not have had the benefit of a college education. Yet, in spite of the rapid growth of state-supported education, 572 of the 1,239 four-year colleges in the United States are related to some church body. Almost half of the students attending college today are enrolled in church-supported schools. The church is still actively engaged in higher education.

United Lutheran Church schools

In America, the Lutheran church has been a leader among Protestant denominations in establishing colleges. A total of 49 colleges (four-year and junior) in the United States and Canada are supported by Lutheran bodies. Of these 14 belong to the United Lutheran Church. In addition, the Lutheran church supports 24 high schools and academies. Two of these, Lankenau School (Philadelphia) and Konnarock Training School (Konnarock, Va.) are related to the United Lutheran Church.

The Lutheran church also maintains a number of institutions to train pastors, missionaries, deaconesses, parish workers, and other full-time workers in the church. There are 24 Lutheran theological seminaries in the United States and Canada. Ten of

these belong to the United Lutheran Church. The newest ULC seminary is Pacific Seminary, located in Berkeley, Cal. It began operation just last month (September).

Other ULC seminaries are located in Fremont, Neb.; Maywood, Ill.; Gettysburg, Pa.; Springfield, Ohio; Minneapolis, Minn.; Philadelphia, Pa.; Columbia, S. C.; Waterloo, Ont., Canada; and Saskatoon, Sask., Canada. Over 600 young men preparing for the ministry are enrolled in ULC seminaries.

Every year members of the United Lutheran Church contribute many thousands of dollars to help maintain these colleges and seminaries. During the Christian Higher Education Year Appeal over seven and one-half million dollars was pledged, of which over six million has already been received in cash. This money is going toward better physical facilities, such as libraries, classroom buildings, chapels, and dormitories.

In addition to its seminaries, the ULC has two schools, located in Philadelphia and Baltimore, in which young women may prepare as deaconesses or lay workers for full-time service in homes for the aged, handicapped and children; in parishes, hospitals, settlement houses, and social welfare agencies. These two deaconess schools are under the supervision and control of the ULC Board of Deaconess Work.

But the educational outreach of the church is not limited to the United States and Canada. Through the mission program of the church, schools have been established in other parts of the world. For example, we have a theological seminary in Rajahmun-

dry, India, and another in Tokyo, Japan. These seminaries are preparing native Christians to teach and preach the Word of God to their own people. A Lutheran college is located in Guntur, India, with an enrollment of over 1,400 students. A total of 11 mission high schools are located in India, Argentina, British Guiana, Liberia and Japan.

Student centers

Nor is the educational ministry of the church limited to those students who attend its own institutions. Today over 100,000 Lutheran students are in institutions of higher learning, but only approximately 17,000 of these are studying in our church colleges. This means that if the church is to provide

a spiritual ministry to all Lutheran students it must reach beyond the limits of its own schools. Our church is concerned that all our young people wherever they attend college will have the opportunity for Christian fellowship, Bible study, and worship during their years of academic preparation.

The United Lutheran Church, through its Board of Education, played a significant part in the initiation and development of service to students at non-Lutheran schools. In 1946 this work was transferred to the Division of Student Service of the National Lutheran Council.

Lutheran student service has one main purpose—"to preach the gospel of Jesus Christ to college students and faculty in such a way that they are won, held, and developed for Christ and his church, so that they may wit-

ness effectively as Christians to every man and in every area of life. The primary objective of all pastors and counselors who work on college campuses is the salvation of the souls of students and faculty."

Working under the Division of Student Service are 19 full-time pastors assigned to colleges and universities where there are large concentrations of Lutheran students; 15 full-time women counselors assisting pastors in local congregations; and over 350 pastors who serve local congregations but

also minister to the students in their community. At many large institutions Lutheran student centers have been established. To these students may come for recreation and fellowship, Bible study and worship.

The Lutheran Student Association of America is made up of Lutheran students attending institutions of higher learning. LSAA groups hold regular meetings at hundreds of colleges and universities throughout the country, usually under the guidance of a Lutheran pastor. Once a year they meet together in regional meetings and also in an Ashram in which Lutheran students from all parts of the country gather for several days of fellowship, study, and worship. This year the Lutheran Student Ashram was held at Estes Park, Col., Aug. 30 to Sept. 5, under the theme, "God's World—Our Mission." Thousands of Lutheran leaguers away at college are actively participating in the program of the LSA, and can be found in large numbers at the annual Ashram.

● No idea, be it good or bad, is ever more than one generation from complete extinction.—I. Lynd Esch.

Program is important

Now that we have seen how the church is reaching out through education, let's consider a few of the reasons why it is important to carry on such an extensive educational program.

Since an educated and well-trained ministry is absolutely essential to the work of the church, it is obvious that the church must maintain theological seminaries for the training of future pastors. But what about church colleges? Are they needed today, especially since there are ample educational opportunities available at public institutions?

Our Lutheran church has always maintained that religion and learning ought to go hand-in-hand as inseparable parts of a student's educative experience. It has established these colleges in the firm conviction that Christian faith affords the only sure foundation for higher education. Only in Christ do we come to a knowledge of truth.

While our colleges have not always lived up to their own high ideals and purposes, through the years they have made a deep impact on the lives of thousands of students. They have enriched the life of our church and nation. From these schools have come a continual stream of well-educated Christian men and women who have assumed positions of leadership and responsibility in all walks of life.

Almost 80 per cent of the men and women serving as pastors, missionaries, deaconesses, and parish workers have come from the colleges of the church. For example, there are now over 500 pre-theological students studying at our ULC colleges. It is

easy to see why our colleges are so important to the total life of the church.

It is almost axiomatic to say that the kind of education that youth receive today will largely determine the kind of a world we will have tomorrow. The Christian church has an important responsibility to witness to the Christian faith in the field of higher education. In recent years we have seen how under systems such as Nazism and Communism, education can be perverted by giving it a false basis. In many countries throughout the world non-Christian forces have gained control of Christian colleges through direct government intervention or through social pressure. There are great dangers in any educational system that is under the complete control and domination of the state.

Because of the separation of church and state, the state university cannot make Christianity, or any other religion, the foundation of its teaching. If Christian teachings are to underlie higher education then the church must maintain its own colleges, free to devote themselves wholeheartedly to Christian aims and purposes.

Education has often been hailed as a great panacea for the ills of the world. But some people fail to realize that there is a vast difference in the kind of education that students receive. A college education does not necessarily make for better men and women. The fact that one has a college degree is no guarantee that he will act wisely, justly, or in Christian charity. Learning can always be put to wrong purposes. Justice Robert Jackson of the Supreme Court has made the striking statement:

"It is one of the paradoxes of our time that modern society needs to fear . . . only the educated man. The primitive people of the earth constitute no menace. The most serious crimes against civilization can be committed only by educated and technically competent people."

To educate the mind and not the heart is to educate only half of the person. For this reason the 14 colleges of the ULC seek to give students an education that is firmly rooted in the Christian life and faith, that will prepare them for intelligent and consecrated leadership in home, church, and community.

Many people have the idea that a church college is no different from any other college except for prescribed courses in Bible and compulsory chapel services. There are schools which give justification for such a view. But if that be the only distinguishing mark of a church college, then the cost of maintaining such institutions is too high and not worthy of the effort. If religion is just something added on to a program of secular education, like icing on a cake, then it is certainly not true Christian education.

Christianity has to do with the whole of life. It is not merely a phase or fragment of the educational process but rather that which gives meaning and unity to the whole of it. "A true church college," says Professor Clark of Earlham, "does not have a religious program, it is a religious program."

While courses in Bible and opportunities for worship are important in the program of our church schools, they are by no means the sum total

of their religious emphasis. Christian ideals and purposes are made the underlying basis of the entire educative experience. They are communicated to students not only through formal religious activities as such, but also through administrative attitudes and practices; the quality of student-faculty relationships; the emphasis placed upon religion in the counseling program; the spiritual as well as the intellectual qualifications of the faculty; the manner in which disciplinary situations are handled; business practices and relations with the community; and through the instruction in the classroom. The total impact of the college, both in and out of the classroom, points students in the direction of a fuller commitment of their lives to Jesus Christ as Lord and Saviour.

This does not mean that teaching in a Christian college is blind to truth that does not fit certain preconceptions. On the contrary, true Christian education demands the highest integrity and thoroughness of scholarship. A Christian college is devoted to the pursuit of truth wherever it may lead. But while both the secular and the Christian teacher deal with the same facts in his field, once these facts are determined they will mean vastly different things to the men looking at them. The Christian teacher will always seek to interpret the facts in the light of his Christian belief.

Teachers in our church colleges are bearing witness to their Christian faith both on and off the campus. Through their teaching, counseling, and close personal contact with students they are exerting a fine Chris-

tian influence over the lives of students.

TODAY, your church is reaching out through education and helping to shape the future generation of Christian leaders. Through its own schools as well as through a ministry to students in non-church institutions, the church is seeking to lead students to a fuller commitment of their lives to Jesus Christ.

PRESENTING THE TOPIC

1. The educational program of the church is a large field to try to cover in one meeting. Therefore, you will have to select your material carefully and present only the most important facts and ideas. Do not rely solely upon the preceding article as your source. It is merely intended to be suggestive.

2. Your pastor can probably supply you with additional material on the colleges and seminaries of the church since considerable literature was sent to all ULC pastors during CHEYA.

3. Order the quantity you need of the following leaflets for distribution to your group: "Going to College" and "The Living Word in Lutheran Higher Education." These may be secured free of charge by writing to the Board of Education, 736 Jackson Place, N.W., Washington 6, D. C. You may also request a free copy of the brochure "Going to a Lutheran College," which gives a description of all of the colleges of the ULC. Quantity of this brochure is limited and can only be made available to the leader. Free literature describing the training program for deaconesses and women workers in the church may be obtained by writing to the Board of Deaconess Work, 1228 Spruce Street, Philadelphia 7, Pa.

4. Prepare a display of catalogues and view books from ULC colleges. These may be secured by writing di-

rectly to the schools. Be sure to order well in advance of the date for your meeting.

5. There may be a number of members of your congregation, or perhaps in your group, who attended a Lutheran college. You might invite them to attend your meeting to participate in the presentation or the discussion.

WORSHIP OUTLINE

Hymn: "O Thou Whose Feet Have Climbed Life's Hill"

Responsive reading: Psalm 1

Scripture: Proverbs 3:13-18; Matthew 5:13-16

Presentation of the topic

Offering

Prayer: Select one or more of the prayers listed under "Education" in the *Christian Youth Hymnal*, page 376.

The Lord's Prayer

Closing hymn: "O Word of God Incarnate"

QUESTIONS FOR DISCUSSION

1. What should a Christian young person look for in choosing a college? Make a list of some of the things which you would expect to receive from a college education.

2. What are some of the reasons for maintaining church colleges? What advantages do church colleges offer that are not found in large state universities? What advantages do state schools offer?

3. Can you think of ways in which the educational work of the church might be strengthened?

4. Should Bible courses and attendance at chapel services be required at church colleges?

PROJECT

Make arrangements for your group to visit the closest ULC college or seminary. Leaders there will be glad to have you come and will arrange a tour of the campus and possibly a special program to acquaint your group with the school.

Alex Liepa tells the remarkable story of one

Delayed Pilgrim

THIS year Egil P. Hermanovsky will become a United States citizen.

He comes to this important point in his life . . .

. . . seven years after he was jailed in a Nazi concentration camp.

. . . six years after the Iron Curtain fell on his native land and captured his brother.

. . . five years after coming to the U. S. as a penniless displaced person.

. . . one year after filing his first income tax report of earnings of \$12,000.

. . . a few months after becoming an independent designer-builder.

On its Christmas card for 1948, Lutheran World Action featured a painting, "There Is Room in My Heart." The card said it was painted



by "the Latvian artist Egil Hermanovsky, a Lutheran, formerly a refugee." At that time, the new neighbor had spent less than two years in America.

Last year the Fawcett publication "Homes and Plans for Building," featured two homes designed by the same man. One of them served as the cover picture. In introducing its architects the publication said, "Two homes are the product of Egil P. Hermanovsky, a truly outstanding designer whose fine work compares favorably with that of renowned Frank Lloyd Wright and Raymond Loewy.

"Having established a reputation in Europe," the publication continues, "Mr. Hermanovsky has worked in the United States since the war. Not confining his talents to architecture alone, Mr. Hermanovsky is noted for his furniture, store and industrial design and is also an artist of significance."

The 33-year-old designer is now

As an architectural designer the Latvian pilgrim has been compared to the renowned Frank Lloyd Wright.



doing the finishing touches on a modern home design simple enough to be built by a spare-time handy man.

LESS THAN FIVE YEARS ago Hermanovsky was a displaced person in Europe. Two years before that he was a prisoner in a German concentration camp.

"The funny thing," he says, with a shy, pleasant smile, "is that actually I was jailed because the Nazis could not stand what they called my 'degenerated Americanized' art. In Europe many people thought I was 100 per cent Americanized. Now my friends among the American designers are worried lest I should lose what they call 'my charming European touch.'"

Reared in a family where father, mother, and all four sons had a knack for artistic design, Egil established his own arts and handicraft store in Riga, the capital of Latvia. While studying architecture at the universities of Riga, Berlin, Dresden, and Vienna, he made himself a name as an outstanding sales display designer.

The Nazi occupants of Latvia, concerned with spreading the "values of the right culture" as understood by former wall painter Adolf Hitler and self-styled philosopher Alfred Rosenberg, repeatedly warned the young artist to stop "undercover propaganda for Americanism" through his art of display. But the people liked it, and naturally, the store owners were eager to have Egil prepare their window displays.

The last straw, as far as the Nazis were concerned, was an art exhibition arranged in Egil's own store. He exhibited paintings of his brother Gunar (now lost behind the Iron Curtain)



Furniture designed by Mr. Hermanovsky. Friends urge him to keep the "charming European touch" in his work.

featuring the war as he saw it. And he thought it was horrible. The Nazis for whom war, even in 1944, still was "the most glorious experience in man's life" thought the "propagandist of Americanism" would do less harm behind barbed wire.

AFTER WORLD WAR II, Egil took additional courses in architecture at the University of Stuttgart, in Western Germany, near the displaced persons camp at Esslingen. But when the Truman Directive, preceding the U. S. Displaced Persons Act, permitted resettlement of refugees directly persecuted by Nazis, he saw his chance to be among the first arriving in the United States. He immigrated in January, 1947, almost two years before the Lutheran Resettlement Service was created.

It took Egil two months to find his first steady job as assistant with a store designer's outfit in Manhattan. Three months later he was asked to join the Amos Parrish store designer

and promotion firm. He stayed there two years before becoming chief designer at the Store Construction Corporation.

During these years he has worked on designing of at least some 60 stores in several cities of the United States and Canada. Names like B. Altman's, Marshal Fields, Virginia Dare, and Dixie chains are on the long list of constructions or rebuildings of stores in which he has participated. Also he has finished some 45 home designs, of which three have been used for developments — the Garden Park Homes, Great Neck, L. I.; Homer Harmon Homes, Kings Point, L. I.; and the Waldorf Industries in Westchester County, N. Y.

With many new methods to be mastered and ideas to be developed after office hours, Hermanovsky has not considered a 14-hour work-day as too long.

A GOOD MEMBER of the Latvian Evangelical Lutheran Church of New York, he has always found time for work on behalf of less successful fellowmen. He was the natural choice for Lutheran World Action when, soon after establishing of the Lutheran Resettlement Service, the idea was born to have a Christmas card painted by a refugee artist. He has often designed decorations for church events. And he has been active in helping other displaced persons to be established in this country which, as Egil's own history proves, still is the land of opportunity.

In a way his story may also serve as proof of the fact that new neighbors, brought into American communities, bring with them many values.

Major issues facing the ULC convention in Seattle
are presented by George F. Harkins in

The Church Moves On

SOME impatient people vigorously disagree with the hymn that pictures the church as marching "like a mighty army." They feel that it would be more accurately described as crawling at a snail's pace. Others take the opposite point of view. They claim that the church is racing along too fast, particularly in some directions.

All these groups will have a chance to air their views at the convention of the United Lutheran Church that will be held, October 8-15, in Seattle, Wash.

Never before has any ULC convention met in the far West. Conventions have previously been held in the Midwest: Chicago (1924), Milwaukee (1930), Columbus (1936), Omaha (1940), Minneapolis (1944), Cleveland (1946). Four have convened south of the Mason-Dixon line: Richmond (1926), Savannah (1934), Baltimore (1938), Louisville (1942).

Six were held in the East: New York (1918), Washington (1920), Buffalo (1922), Erie (1928), Philadelphia (1932 and 1948).

But this year, it's Seattle! Are your bags packed?

A special train leaves New York on Sunday, Oct. 5, at 6:45 P. M. and arrives in the convention city at 10:30 A. M. on Wednesday, Oct. 8. Delegates and visitors from the East, South, Midwest, and West, board the train. They see old friends. They make new ones. They talk about previous conventions. They talk about problems and ambitions that will undoubtedly be voiced in Seattle. Conversations continue far into the night. And they are resumed the next day until—

The deisel engine pulling "the special" glides into the station. And "the army" moves through the streets to hotels, tourist houses, and motels. A large number of delegates and some



Dr. Franklin Clark Fry
United Lutheran Church President

visitors have rooms in the convention hotel (Olympic Hotel) where the sessions will be held.

But first, before any business is conducted, we assemble in the University Temple for The Service with Holy Communion. Secretary F. Eppling Reinartz is the liturgist and President Franklin Clark Fry preaches the sermon. In the administration of the Sacrament of Holy Communion, Secretary Reinartz is assisted by four synod presidents: President Charles E. Fritz of the Georgia-Alabama Synod, President Alfred J. Beil of the Iowa Synod, President Theodore J. C. Schuldt of the Nebraska Synod, and President Royal E. Leshner of the Texas Synod.

Important business scheduled for the convention will be transacted after the soul-enriching Bread of Life has been received through Word and Sacrament.

New synod accepted

At least seven decisions of historic importance are to be made:

1. The Caribbean Evangelical Lutheran Synod will be received into the membership of the United Lutheran Church. This is the 34th constituent synod.

The Caribbean Synod was organized on May 30 of this year. It is composed of 19 congregations and 13 pastors in Puerto Rico and the Virgin Islands. President Eduardo Roig and lay delegate Eduardo Petersen will represent the Caribbean Synod at the Seattle convention. All of the congregations of the newly organized synod are mission congregations and have been under the direct supervision of the Board of American Missions.

Now we have synods with congregations in the United States, Canada, Alaska, Hawaii, Puerto Rico, and the Virgin Islands.

2. Naturally there will be elections. Delegates will ballot for (1) the president, (2) the secretary, (3) the treasurer, (4) members of boards of the church, (5) representatives of the United Lutheran Church in the National Council of Churches, and (6) the editor of *The Lutheran*.

Prior to the actual time of the convention, delegates are supplied with information about those who have been nominated for election to the boards. Thus delegates are able to vote intelligently.

3. Pensions for retired pastors and missionaries will be discussed on Friday morning. Strong voices have been raised throughout our church in favor of a higher pension for those who have devoted their lives to the service of the church of Jesus Christ. In 1952, the pensions for these servants of the Lord amount to \$15.19 a week. Half that amount is given to the widow of a pastor.

The Board of Pensions and Relief is proposing to increase, only slightly, the amount of money to be given in the future to retired pastors, missionaries, widows and children.

How are you going to vote? To keep the pensions where they are, or to raise them?

Debate about liturgy

4. Be prepared on Friday afternoon for a long, but thoroughly interesting, discussion on the new service book and hymnal prepared by the joint Commission on the Hymnal and the joint Commission on the Liturgy.

The joint commissions were composed of representatives of the American Lutheran Church, Augustana Lutheran Church, Danish Evangelical Lutheran Church, Evangelical Lutheran Church, Finnish Evangelical Lutheran Church (Suomi), Lutheran Free Church, United Evangelical Lutheran Church, and United Lutheran Church. Long hours of study preparation have gone into the work of this commission, which is preparing the service book and hymnal for use in two-thirds of the Lutheran churches of the United States and Canada.

We in the United Lutheran Church who have been accustomed to the liturgy of The Service, Matins and

Vespers, will want to prepare ourselves for the changes in these services. Members of other Lutheran congregations will want to make similar preparation, because the new services are not exactly like the present services used by any of the eight groups.

We will want to familiarize ourselves, too, with some of the new hymns that will be included in the hymnal. About 75 of them will be unfamiliar to us when we first open the book. A similar number will be unfamiliar to those in the other church bodies.

Shall we give final approval to this service book and hymnal? If we do, we shall be able to go into a much larger number of churches and feel completely at home than has ever been possible before, because we will all be using the same service book and hymnal.

What is your vote?

There is going to be a full-scale discussion about whether or not the lessons in the service book and hymnal should be according to the King James Version of the scriptures or the Revised Standard Version.

Which do you favor?

5. The Board of Foreign Missions has been considering for some time the possibility of entering another mission field. Do you know where the present missionary work of the United Lutheran Church is being done? Here is the list: (1) Argentina, (2) British Guiana, (3) China (not very active now because of Communist influences), (4) India, (5) Japan, (6) Liberia.

Malaya is the place where the Board of Foreign Missions believes that it can do an effective work. It

will use missionaries who previously served in our China mission. For some, this addition is a thrilling prospect. There is a large number of persons throughout the world who know little or nothing about the gospel of salvation through Jesus Christ, our Lord. Many of them live on the island of Malaya.

Do you think this proposal is a good one, or would you rather see all of our missionaries called back to America to take care of the missionary work in this country first?

Propose change in name

6. The Parish and Church School Board will propose a rather drastic revision of the Children of the Church program. In its report to the convention the board will submit an en-

tirely new master plan for educational work with children. Many people will welcome this change. Others believe it is unnecessary.

Do you have a Children of the Church program in your congregation? What is your estimate of its effectiveness?

The Parish and Church School Board will also ask the convention to approve a change in its name. In place of "The Parish and Church School Board," the name "The Board of Parish Education" will be proposed. And the board would like to increase its membership from 12 to 15.

Do you think these changes are desirable? Is the old name good enough, or is the new name more descriptive and easier to remember? Will more representatives on the

Dr. E. E. Fischer, president of Pennsylvania Ministerium, leads earnest debate



board result in greater effectiveness?

7. During recent years, the Board of Deaconess Work has taken a large amount of time at its meetings to consider an "expansion" of the diaconate. At the present time, you know, deaconesses of our church wear a "garb." In the future deaconesses may choose to enter the cooperative financial system or they may serve on a salaried basis. Those who choose to enter the cooperative financial system will wear the "garb" and will serve without salary. Their expenses for food, lodging, clothing, travel, etc., will be paid by the congregation, agency, or institution that calls them.

Those deaconesses who choose to serve on a salaried basis will not have the privilege of wearing the "garb."

All deaconesses will receive the cross of their deaconess house at the time of their consecration. All deaconesses will have the right to be called "Sister." All deaconess candidates will be required to fulfill the same requirements.

Do you think that there is a need in our church for non-garbed salaried deaconesses? Or do you think that every deaconess should wear the "garb."

THERE WILL BE other decisions, of course. Many of them will be important, but these are the ones you will want to be alerted to so you can follow the discussions.

More than 600 delegates will be there. They will come from all parts of the United States and Canada.

The One whose presence is most important is the Holy Spirit. It is He who enlightens us and guides us in the important deliberations and decisions that are to be made.

Among special events that will occur in connection with the Seattle convention is the young people's program on Sunday evening. This will be sponsored by The Lutheran League of America.

For the last two bienniums the Lutheran League has been privileged to use the Sunday evening hours to inform delegates and visitors concerning some of the questions raised by the youth of our church,

some of the problems youth must face, and some of the solidly Christian answers to these questions and problems that Lutheran Leagues are making.

A second special event will be a "land and water tour" around Seattle. It will be sponsored by the convention committee of the Pacific Synod. All delegates and visitors will be invited.

On Sunday afternoon, the Parish and Church School Board will sponsor a dramatic presentation featuring the convention's theme, "The Bible in Daily Living." The words of this theme will be seen and heard numerous times from the beginning until the end of the convention.

After the president's gavel comes down on the table for the last time at the close of the convention, the streets of Seattle will be filled with scurrying feet as the city's Lutheran guests crowd into trains. And the 1952 convention of the United Lutheran Church will be a memory to

● When success turns a man's head, it always leaves him looking the wrong direction.—Grit.

be cherished.

When those who have been at Seattle return to their home churches many questions will be asked and reports will be given. A great force for advancing the program of our church will be unleashed as members of our church in Miami, New York, Halifax, Ashtabula, Racine, Hickory, Denver, Waco, Winnipeg, Los Angeles, and other cities and towns, reaffirm their loyalty to their Lord Jesus Christ and to the segment of his church which we know as The United Lutheran Church in America.

TOPIC SUGGESTIONS

The topic leader may either read "The Church Moves On" to the Luther League or present its facts in his own words. He should stop often throughout his presentation to encourage discussion and debate. Basis for this discussion should be the questions printed in italics in the article.

The group may enjoy organizing themselves as a convention. Two boys could represent President Franklin Clark Fry and Secretary F. Eppling Reinartz. Different leaguers could present proposals of the various boards. After discussion, the leaguers could vote on the items to be considered at Seattle.

If your league votes, keep a record of your decisions to see if they are the same taken by the delegates at Seattle.

WORSHIP

Hymn: "The Church's One Foundation"

Reading: Martin Luther's explanation of the first article of the Creed (*Luther's Small Catechism*)

Scripture lesson: I Corinthians 3:9-23

Prayer: O Lord, the only source of all true wisdom: We invoke thy blessing upon The United Lutheran Church in America, which deliberates upon those things which make for the maintenance, the well-being, and the extension of thy holy church among us and throughout all the world; and as thou hast promised to send thy Holy Spirit to lead thy people into all truth, so rule the hearts and guide the counsels of the representatives of the church, that, protected from the errors of human frailty, they may seek only thy glory and the welfare of those whom thou hast redeemed by the death of thy Son; who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

Reading: Martin Luther's explanation of the second article of the Creed (*Luther's Small Catechism*)

Hymn: "Beautiful Saviour"

Discussion of topic: "The Church Moves On"

Reading: Martin Luther's explanation of the third article of the Creed (*Luther's Small Catechism*)

Hymn: "Onward Christian Soldiers"

● Thinking is a habit like piano-playing, not a process like eating or sleeping. The amount of thinking you can do at any time will depend primarily on the amount of thinking you have already done.—Canadian Forum.

● A teacher asked her class to define repentance. Replied a bright little boy, "It's being sorry for your sins." But a much brighter little girl added, "Repentance is being sorry enough to QUIT your sins."—Seth Harmon.

In a frank and positive manner Earl S. Rudisill
answers the question

Is Chastity Outmoded?



STUDIES by the late Dr. R. L. Dickinson, world-famous gynecologist and marriage counselor, have shown that among women born since 1890 a progressively larger proportion have engaged in premarital intercourse. Dr. Louis Terman, renowned psychologist, has commented that if a similar rate of increase persists among females born since 1940 virginity at marriage will approach the vanishing point.

This state of things is not to be regarded as an accomplished fact that deserves approval. Instead it should be seen as a grave warning to all.

It is a natural result of the confused moral values that have paralleled scientific progress. Many people have not been prepared to understand and evaluate the revolution in thinking wrought by scientific advances. They have falsely assumed that science has discredited spiritual and moral principles.

The truth, of course, is that many of these people—both old and young

--are immature. They have not been able to grasp a total picture of life and see the thought and hand of God in the scientific advance. So, as they look at society from their confused viewpoint, they hastily conclude that the bottom has dropped out of religion and morality.

As a matter of fact, in the light of scientific discoveries religion and morality become more important than ever before. "The fact is rather significant," Edward H. Cotton writes, "that while God is disappearing among certain glib, jaunty writers with the naturalistic tinge, he is reappearing in the scientific mind a far more convincing majestic reality than ever in the history of human thinking."

Lower moral standards have also been fostered by a half century of intermittent war. When society sanctions mass murder and the cultivation of hatred, it also gives tacit approval to immoral acts.

No defense for unchastity

1) Sexual intercourse outside marriage violates Christianity's basic ethical principle--reverence for personality. Jesus stated that value when he asked, "What doth it profit a man, to gain the whole world, and forfeit his life? For what should a man give in exchange for his life?" (Mark 8:36, 37) His words meant that the soul of man is worth more than the whole material universe.

This estimate underlies many of his statements and acts. On it rests his sacrifice on Calvary. And on it is based his whole teaching of understanding love--"Thou shalt love the

Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. . . . Thou shalt love thy neighbor as thyself." (Mark 12:30, 31) This principle of intelligent love is the practical and ultimate standard of right and wrong.

With the Son of God holding human persons in such high regard how can we mortals treat one another differently? The body and soul of every boy and girl, man and woman, are sacred in the sight of God.

2) Unchastity damages personality. It sets one's actions against his inner convictions and ideals. When one surrenders to the sex impulse outside of wedlock he actually breaks himself into two. He makes of himself a Dr. Jeckyll-Mr. Hyde. No longer is it possible for him to have an integrated personality, a harmonized character.

I write this despite the boasts of certain "sophisticated" or "emancipated" persons whose words often enough belie their inner feelings. With many the bravado is less than skin-deep. Isadora Duncan defied the world and had a child outside marriage of her own choice. But who knows what she thought or how she felt after she had lost her fortune and was approaching a premature death?

Each one may well ask himself, "How will my behavior look to me when I have teen-age children of my own? What will I think of it as life draws to a close?"

3) Personal impurity is a surrender of mind and spirit to body. It submits the powers of judgment to an instinctive urge and a glandular activity.

Paul declared, "I keep my body under." (I Corinthians 9:27) Again he wrote, "The body is not for fornication, but for the Lord." (I Corinthians 6:13) And still again he said, "Neither fornicators . . . nor adulterers . . . shall inherit the kingdom of God." (I Corinthians 6:9, 10)

Our very constitution, as persons created in the image of God, calls for control of the body by the mind. Augustine, having run the gamut of sensual indulgence, repented in sorrow, and wrote in his *Confessions*, "I will now call to mind my past foulness and the carnal corruption of my soul; not because I love them, but that I may love thee, O my God. For love of thy love I do it, reviewing my most wicked ways in the bitterness of my remembrance, that thou mayest grow sweet to me."

4) When one gives himself to immoral behavior he places himself in the class of people whom Jesus said are defiled. Fornication is roundly condemned in the New Testament. Read Mark 7:20-23; I Corinthians 6:18 and 10:8; I Thessalonians 4:3; Colossians 3:5; Galatians 5:19; and Ephesians 5:19.

5) Unchaste acts are almost certain to start one on an emotional habit that it will be most difficult (perhaps impossible) to stop. It must be recognized that sex is closely linked with the strongest of emotions. Most human behavior is dictated by feeling or habit. Sex indulgence may belong to both.

The struggle for Christian character is not easy at the best. Why should anyone wantonly make it harder?

6) Sex relations before marriage

render it difficult to adjust later to a marriage partner. Loose habits may carry over into marriage and become the source of tragedy. The young person who maintains his sexual integrity will be free from such a recurring temptation and from the pangs of conscience that may result from unworthy actions.

Again and again married men and women have come to me, worried frantic about their premarital escapades. They want to know how to make things right and soothe an uneasy conscience.

7) Some young people feel that birth control is so certain that no one need fear pregnancy. This, of course, is not true—especially under non-marital conditions.

Young people who depend on such a belief often find themselves in trouble. Each year 50,000 high school girls in the United States become pregnant.

Lax behavior is far more serious for a girl than for a boy. Few troubles are so pathetic as the plight of an unmarried pregnant girl. Her troubles are multiplied if the boy refuses to accept his responsibilities. Forced marriages are generally undesirable. Far better alliances are generally possible.

Even if contraceptive measures were entirely reliable we should still have to consider that sexual intercourse is an extremely intimate matter and involves the entire personalities of both individuals. It is suited only to a permanent partnership in which both partners can engage without fear. They should be able to enjoy the full approval of society, the law, and God himself.

8) Again and again one hears the statement that one no longer need fear venereal diseases. Protection is certain, cures are easy and quick.

Such claims are true only in part. No matter what protection against disease may be provided, the spiritual-moral issue remains paramount.

Chastity is Christian

1) Sexual intercourse is intended for married couples only. It has three major purposes: a) to express love with the marriage bond; b) to reproduce life; and c) to hold couples and families together in bonds of affection and common life.

Only in marriage can sex life be carried out satisfactorily—with inner peace, in full mutual confidence, and in wholehearted devotion to one another. In wedlock this relationship has the sanction of the church, the Christian faith, society, and the state. Only in such a framework can it have its finest expression and yield its best results.

2) To face temptation and battle it out to victory, with the help of God, is a higher and nobler experience than to surrender to one's impulses. Such victories make further triumphs easier and surer, foster sturdy reliability, win the confidence of both sexes, impart a sense of self-value, and give one assurance of being in harmony with God's will and the best of human thinking.

3) We can do much to solve the problems of sex that assert themselves so strongly between the maturing of the sex nature (12-16 years) and the

time of marriage. In dating we can avoid situations that lead to too great intimacy. It is advisable for couples not to sit around idly and alone very much of the time. It is generally better to be in the company of others, and when alone to have absorbing, worthwhile things to do.

We can do much to direct our energies into worthy channels, such as church work, good reading, dramatics, art, music, sports. This is known as sublimation of our urges. It can be a wonderful help now, and it can enable us to develop skills and interests that will prove valuable in future years.

4) Virtue depends largely on understanding. It is different from innocence, which may be an outcome of ignorance. Innocence belongs mainly to childhood. No one is led

to chastity by ignorance of the facts of sex. We need to inform ourselves, develop Christian attitudes, and establish Christian modes of behavior.

The following books are helpful for young people:

Understanding Sex. By L. A. Kirkendall. 48 pages. 40¢.

Attaining Manhood. By G. W. Corner. 95 pages. \$1.25.

Attaining Womanhood. By G. W. Corner. 95 pages. \$1.25.

So Youth May Know. By R. E. Dickerson. 255 pages. Cloth \$2.50; paper \$1.50.

A Girl Grows Up. By Ruth Fedder. 271 pages. \$3.00.

Better Ways of Growing Up. By Crawford and Woodward. 270 pages. \$3.00.

● A bachelor is a man who will get married if he can find a girl who loves him as much as he does.—Automotive Dealer News.

These books are valuable for engaged couples:

Love at the Threshold. By Frances B. Strain. 249 pages. \$3.50.

Looking Ahead to Marriage. By C. R. Adams. 48 pages. 40¢.

Modern Marriage. By Paul Popenoe. 299 pages. \$3.00.

Before You Marry. By S. M. Duvall. 171 pages. \$2.50.

5) Love is a powerful protector of one's chastity. Donald Peattie rated it as a sufficient protection and called chastity the lover's "covenant with love itself."

6) A full-fledged Christian faith is in itself a real help in the fight for sex morality. Loyalty to Christ and his ideals is the finest approach to an adequate and satisfactory moral career.

Sex is the second strongest urge in human life—only the instinct to preserve one's life is stronger. This drive and all the others bear a close relationship to religion. Only as they are given spiritual control and direction can life move on the highest level.

Love for God, devotion to his cause, the practice of worship, and a continuous rendering of service to him—these are mighty helps to purity in life. "The love of Christ constraineth us." When we think of ourselves as a part of God's great on-going, age-long plan we are filled with a powerful desire to play our part.

HOW TO USE THIS TOPIC

1) Invite a young adult (man or woman, not over 35) whom all respect to present the topic. He should deal with the major items in about 10 minutes. Then let a question and discussion period follow. The leader may then sum-

marize what the discussion has brought out and help the group to reach constructive conclusions.

2) Or, the meeting may be conducted as a symposium. A half dozen young people may be assigned the main points of the foregoing article, three of them explaining the negative phase and three the positive angle. They will make very brief prepared speeches, and will be allowed one-half the lesson period. Then will follow general discussion. The leader of the symposium will then summarize the points and help the group to come to specific conclusions.

3) A filmstrip may be used instead of an address or a symposium, and may be followed by general discussion. In any discussion it will be helpful to have two resource persons present to answer difficult questions and to give further information. A man and a woman would be desirable. Under "Helps to Learning" will be found several suggestions of filmstrips.

9) Have someone call attention to the books mentioned in the article and to any others which he may rate as worthwhile. The general character of a few books may be explained. Facilities may be provided for members to order books if they so desire. The league or the Sunday school may well place some of the books in their library.

WORSHIP OUTLINE

Hymns:

"My Faith Looks Up to Thee"

"May We Thy Precepts, Lord, Fulfill"

Psalms 63

Scripture: I Thessalonians 4:1-8; Colossians 3:1-11

Prayer No. 56, page 373 in *The Christian Youth Hymnal* or a free prayer

Hymn: "Blest Are the Pure in Heart"

PERTINENT QUESTIONS

1. Isn't premarital sex practice one's own affair, to be determined by one's own preference?

2. Is venereal disease a real danger today in view of the advances of medical science in this area?

3. What shall we think of the young person who regards it as all right to be intimate with dissolute persons of the other sex, but insists upon marrying only an unblemished mate?

4. Is the Christian attitude in regard to sex realistic?

5. Can the sex urge be completely sublimated?

6. What attitude shall Christian young people take toward other youth who are known to have violated the principle of chastity?

7. Does prayer help one to live a virtuous life?

8. Is there any Christian teaching or Biblical statement that excuses or condones unchastity?

HELPS TO LEARNING

1. The following filmstrips, with recordings: (These three are available from the United Lutheran Publication House)

Boy Meets Girl, with script. Rental: 75¢ plus postage.

Boy Dates Girl, with script. Rental: 75¢ plus postage.

Boy Marries Girl, with script. Rental: 75¢ plus postage.

(The following filmstrip is available from the Luther League of America.)

With This Ring, with recording. Rental: \$1.

2. Rate in the order of their importance the eight negative points and the six positive points in this topic representation.

3. List dating and courtship practices and precautions which promote honorable relations between the sexes.

4. List activities for couples when they are together.

SERVICE PROJECTS

1. Promote the reading of some of the books listed above.

2. Promote the establishment of a church social room where young people may meet under wholesome conditions for social occasions, and where lonely boys and girls, older and younger, may meet members of the opposite sex, under Christian auspices.

3. Protest movies, television, shows, and radio programs which tend to influence young people in wrong directions.

4. Sponsor and promote a course on courtship and preparation for marriage for young people of the church and the community.

5. Encourage daily personal devotions, or participation in family worship, or both.



● An American on a tractor in Asia is far more effective than an American with a gun. We must give those people an army of peace—doctors, farmers, teachers, technicians.—Norman Cousins.

● The woman from the big new house set in spacious grounds met the woman who she knew lived in the cottage at the foot of her garden. Graciously the latter held out her hand: "Welcome to our little community," she began.

The new resident, drawing herself to her full height, interrupted: "Please do not address me. I never speak to an inferior!"

"Oh," gasped the cottager, "where in the world did you ever meet one?"—Mary Alkus.

Pollyanna

W



IN THE Rev. Paul Ford's congregation the deacons were at odds, the ladies' aid was in an upheaval, the church choir was split, and the entire Sunday school was quarreling. To set matters aright Pastor Ford prepared to let go one Sunday with a bitter denunciation.

But Pollyanna was sure such a denunciation would make matters even worse. She rushed to the rescue. Result was that Pastor Ford preached from the text, "Be glad in the Lord and rejoice." Everything turned out just lovely.

In fact, everything turns out just lovely throughout the 310 pages of Eleanor H. Porter's book *Pollyanna*. The heroine looks for the good in others, plays her "glad game," and gradually changes churlish characters into sweetness.

Corny? Judged by present-day standards it is so corny that the book has fallen into total disrepute. One librarian describes it as "not recommended for reading."

But really now, is it corny to search out the good points in people, rather

Ben F. Sheetz says that li

than their faults? Is it corny to be thankful for that which we have, instead of "griping" about that which we cannot have? Is it corny to spread cheer instead of gloom, to be an optimist instead of a pessimist?

Of course, if we close our eyes to the complexities of life, Pollyanna-style, and say, "Glad-glad, glad," the way she did, we are being corny. But if we help Pollyanna come up to date, she can help us get a new slant on life.

When Eleanor H. Porter created Pollyanna, a surrey with a fringe on the top was something to take your date for a ride in. Today it's the words of a song hit. So let's bring Pollyanna up to October 1952, and help her get wise to things. Let's all face the fact that straightening out the world's tangle is a knotty problem.

Even if Russia does not use the

aps

It Up

Things are mighty important

A-bomb on us, we are still in danger of destroying ourselves. Indifference to dishonesty in public office could actually destroy our heritage of freedom. So could abandonment of the high moral code that helped make America strong. Polyanna, 1952-version, just can't ignore the headlines of this morning's paper: "Shortage of Funds Reported," "New Crisis . . .," "Congress Investigates . . .," "Kremlin Blocks . . ."

Pollyanna would probably admit that the world is in just as sorry a mess as we say. But she would also insist that the forces for good need our help. The little things we do can turn out to be terrific. We must keep working at them.

IN A HUGE darkened arena, where 100,000 people were assembled a few years ago, the speaker struck a match. The tiny flame, a mere speck of light, was scarcely visible at the outer rim

of the stadium.

"Now each of you strike a match," the speaker said. In an instant the entire arena was illuminated with 100,000 lighted matches.

By use of those 100,000 lighted matches the speaker was explaining the work of the Christophers, a Catholic-sponsored lay movement, whose purpose is the spreading of light in a disorganized world. The Christopher pays no dues, attends no long-drawn-out committee meetings. He simply agrees to light a match wherever he is.

One such match was lighted on the West Coast. A service station proprietor was about to fire his Negro employee because customers wanted to buy from white men only. A Christopher, hearing of the situation, accepted the challenge and brought 25 new customers for the service station. The Negro boy stayed on.

A similar work is done by the Laymen's Movement for a Christian World. Businessmen, laborers, salesmen, clerks, mechanics aim to put into practice, in some concrete way, on Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday, the faith they confess on Sunday. They have helped settle labor disputes. They have found jobs for many discouraged men and women. And this is just the beginning of the list of things they have done.

Like the Christophers they stress doing little things. Because they keep working at these little things, results have attracted nation-wide attention.

Lutheran youth could do just as much.

"How would you like to take on a new project?" one Sunday school

teacher asked his class. Mentally the members, already too busy, went quickly on the defensive. "This project," he explained, "will require no committee meetings, almost no extra time. Suppose we become the unofficial 'encouragers' of everyone striving to do a worthwhile job in our congregation?"

Such "encouragers" could do a big job in any congregation. What might happen, for instance, to that primary teacher who is ready to give up? Or to your pastor, or Sunday school superintendent, if your group should show an interest in some project he has wanted to begin for a long time, without being sure there would be enough support for it?

Lutheran young people could make a big difference in a little drama that occurs over and over: Mr. and Mrs. X are shopping the congregations of town for a church home. In turn they visit the Lutheran church. They find nothing spectacular, little they would not find elsewhere. So they are not overly impressed.

But during the week that follows two Luther leaguers make it a point to visit Mr. and Mrs. X. "We were glad to have you with us on Sunday. We hope you will come back." No back-slapping. It is sincere.

This ending to the drama has happened. It will keep on happening as long as there are Christians who remember that churches are built up as a result of the cumulative effect of little things.

MOST OF US merely wail about Communism's threat to America, world peace, and Christianity. One ex-G.I. decided to do something about

it. He became a virtual one-man relief agency and mission board.

While stationed in Europe this young man became acquainted with many German families. When he returned home, he began sending parcels of food into which he had inserted tracts and other religious literature, reprints of the gospels and New Testaments. Within a year he had sent more than \$1,200 worth of such packages.

In addition, he writes personally to many of those who receive these food packages, encouraging them to stand firm in the faith. His example has led others to do the same. For good measure, he makes it possible for those who are interested to take a correspondence course through a Swiss Bible school.

By following through, and by doing the one thing he found to do, this ex-G.I. has spread the influence of his Christian faith over a good portion of the globe.

Many children in the United States and Canada receive no religious instruction whatever. In an effort to do something about the situation, one midwestern church actually has increased its Sunday school enrollment from 100 to 1,000 over a period of years.

Members of this Sunday school feel that they owe much to a "pick-up" brigade. Operating on schedule every Sunday morning volunteers cover a wide area, picking up youngsters and driving them to the church.

IN EACH of these examples men and women realized that it simply was not enough to sit back and wait. Forces of good, they saw, were having a

rough time and needed help. As a result, little things have become big things.

But you can take it from there. What problems does your congregation face? Is church attendance what it should be? Could the leaders of its organizations do with a little morale boosting? It is a very little thing to invite someone to the service, or to give a word of encouragement to a discouraged leader.

How about your Sunday school, or your league? Have they grown to maximum size? Are there any lagging projects that might need that tiny push you can give?

The action you plan need not be anything dramatic. In fact, we have had so much of the dramatic in recent years that we are becoming almost immune to it. Let your decision be, perhaps, to do some little thing. But do be persistent about it. The outcome may surprise you.

What about Pollyanna then? She had at least two points that are still good in 1952. (1) She took a positive approach to every situation. (2) Because she never deviated from this one purpose, she had results.

SUGGESTIONS FOR DISCUSSION

(1) If you can get someone to read all, or part, of Eleanor H. Porter's book, you might start things off with a character sketch of Pollyanna. What has she, or hasn't she, to tell us today? How would you bring her up to date?

(2) Have someone work out what appears to be an unsolvable problem—the more hopeless the better for the purpose. For instance: Chronic illness in her family, plus lack of finances, is keeping Jane from going to college. There is no likelihood of improvement in her situation. She is one of those who

should go to college. Then have your group suggest positive attitudes which Jane could develop toward her problem. Too trite? Then try something of your own.

And here is the heart of all this talk about Pollyanna: When things are bad, the sensible person admits that they are bad—no Pollyanna "I'm-glad-glad-glad" stuff. But he knows, too, that no situation is ever completely hopeless. Consequently he develops a positive approach of some kind.

(3) Have someone search for incidents to illustrate these points in our theme: (a) Apparent trifles often develop into factors of great importance; (b) the positive approach can turn total failure into, at least, partial success. Biographies are full of examples.

(4) Does the Christopher, or the Layman's movement for a Christian World method of action appeal to your group? Would they be interested in trying out at least one such project? Is someone trying to do a worthwhile job under great difficulties? Could he use the Christopher-type of help? Some organization in your church? Why not appoint a committee to investigate?

(5) You might have members rate themselves on their own "positive-approach" attitudes. Have them make a list of all the problems which have arisen for them during, let us say, one month. A plus or minus sign can easily be used to indicate the attitude. Naturally, they may want to keep their lists and scores to themselves.

WORSHIP SUGGESTIONS

Hymns: "Spread, O Spread, Thou Mighty Word," 166 CSB, 120 PSH; "Lord, Speak to Me That I May Speak" 212 CSB, 279 PSH; "Where Cross the Crowded Ways of Life" 235 CSB, 169 PSH

Scripture reading: Matthew 5:13-16

Responsive reading: Psalm 1, followed by Gloria Patri

I've Heard That Song Before

IT IS possible to sing and enjoy hymns without thinking about their message. If hymns are to help us worship God, however, we must sing with our hearts as well as our voices and appreciate the spiritual purpose of the author and the hymn.

"Our understanding of the hymns we love, of the visions and stories behind them," someone has written, "gives us a new appreciation of their beauty and power. Who wrote the poem? Who composed the music that carries the words on the wings of song? What is the message?"

Let us honor the authors and composers who have poured out their souls in their hymns. Some of them are famous. Some are humble and unknown. All of them are gratefully remembered. The inspiration of their thoughts and tones bless and guide us today.

At this meeting we shall have a hymn quiz. Your leader will read a description of a hymn. Each sentence will give a clue to its identity. As soon as you recognize the hymn raise your hand and call out its name.

TO THE LEADER

From the 12 hymns in the quiz select several to be sung by the entire group and others to be sung by a soloist. Emphasize the importance of concentrating on the meaning of the words. Point out also that the tune must be suitable to the poem, and that it can help interpret the message of the hymn.

- 1) You've heard this hymn before. It was written for Trinity Sunday and gives the doctrine of the Trinity. The tune is called "Nicaea." It is frequently used as a processional hymn. The first line uses one word three times. "Early in the morning our song shall rise to thee" is a part of the first stanza. The next line is the same as the title.

- 2) The title of the second hymn is used as the trade mark of a granite quarry in Barre, Vt.

The date 1776 means the Declara-



tion of Independence to citizens of the U. S., but in hymnology, it marks the writing of a hymn by Toplady.

John Wesley and Toplady waged a battle of theology for many years. Toplady wrote this hymn we are to name in opposition to Wesley's teachings. But he borrowed his ideas and his word images from Wesley, his enemy. For such action today, he could be sued for plagiarism.

Here is a paragraph from the preface to Wesley's hymnal published 30 years before Toplady wrote the hymn under discussion. As you hear it read, you will be able to name the hymn and you will see why Toplady was guilty of plagiarism.

"O Rock of Israel, Rock of salvation, Rock struck and cleft for me, let those two streams of blood and water which once gushed out of thy side, bring down pardon and holiness into my soul. And let me thirst after them now, as if I stood upon the mountain whence sprang this water; and near the cleft of that Rock, the wounds of my Lord, whence gushed this sacred blood."

Wesley's ideas in this preface were second-hand also. His source was the Bible. In Exodus, there are stories of two cleft rocks. In the marginal reading of the King James Version of the Bible at Isaiah 26:4, you will find the phrase, "Rock of Ages."

3) The title of the next hymn is only two words.

The first word is what some young men call their girl friends.

The second word is another name for Jesus, who came to save the world. It is a hymn of praise.

Jesus is described as being fairer than the meadows and woodlands.

It is sometimes called "Crusaders' Hymn."

Many Lutheran college choirs sing this hymn arranged as an anthem by Dr. F. Melius Christiansen.

4) This hymn is based on Psalm 46.

Martin Luther wrote both the words and the music.

It was sung as Luther and his comrades entered the cathedral at Worms for the trial which established the Reformation.

It is known as the "Battle Hymn of the Reformation."

5) Anna Warner wrote the poem of this familiar hymn in 1860.

William Bradbury composed the tune the same year.

It is loved by children of all Protestant churches.

This is the way the children of India sing the chorus of the hymn in the language, Hindustani:

Han pyare yisu

Han pyare yisu

Han pyare yisu

Main tujh men hun shadman.

It probably was the first hymn you learned in Sunday school.

6) This hymn is known as the "Angelic Hymn."

It is sometimes called the "Greater Doxology."

It is the earliest Christian hymn.

It was first sung by the angels announcing the birth of Jesus.

Lutherans chant it every Sunday as a part of The Service.

It follows the Kyrie and precedes the reading of the Epistle.

The Latin name for it is "*Gloria in Excelsis*."

7) The Rev. Dr. Sabine Baring-Gould planned a festival with the minister of a neighboring church in England. The children from his parish were to march through the beautiful country lanes to the other church for a Whitmonday service. They needed

a new song to sing while they marched. He wrote a stirring, marching hymn that all of us know. Can you name it?

It compares the march of Christians to a war march, but instead of guns, the cross of Jesus goes before.

8) This is a Christmas hymn loved throughout the world. No, it's not "Silent Night."

Every Lutheran should be proud of it for the author is Martin Luther.

It is thought that he wrote it for his small son, Hans, for a Christmas festival, perhaps in 1530.

It is called a cradle song because it gives a touching picture of the baby Jesus in a manger.

9) Isaac Watts, the father of English hymnody, is the author of this hymn.

There are more hymns by Watts in the *Common Service Book* than by any other author.

If you were disturbed about the future and needed reassurance, you should sing this hymn.

The first line reaffirms your faith in God, who helped you in the past.

The second line assures you of hope for the future.

10) The love of the Christian home is expressed in this hymn.

It is a prayer-type hymn.

The hymn is most appropriate at weddings.

The word "love" is in the title.

Nobody is perfect, but perfect love is from God and we aspire to know it.

11) This hymn was written by

George Matheson, the blind Scotch minister, on the day of his sister's marriage. His sister had spent many hours reading to him. The thought of her leaving him alone in a dark world prompted him to reach out to God. Through prayer and meditation he was reassured of God's nearness.

Again, the word "love" is in the title.

The second line, "I rest my weary soul in thee," expresses the theme of the hymn.

12) John Fawcett, a Baptist minister in a small English parish, was the author of our last hymn. He had accepted a call to a large and influential London church. As the moving van loaded the possessions of his family, the congregation came and expressed their affection for him and his family and their sorrow at his leaving. Finally, his wife burst into tears, saying, "John, I cannot bear this. I do not know how we can leave." He replied, "No more do I. We shall remain here." The movers were instructed to unload the furniture.

Within a few days, Dr. Fawcett wrote the hymn that expressed the joys of Christian fellowship and love. He and his family continued to serve that small parish for the rest of his life.

Mutual affection formed a "tie" that bound him close to his parishioners for over 50 years.

Christians today are bound together in the "ties" of Christian love.

ANSWERS TO QUIZ

1) Holy, Holy, Holy. 2) Rock of Ages.

3) Beautiful Saviour. 4) A Mighty Fortress. 5) Jesus Loves Me. 6) "Glory Be to God on High" in The Service. 7) Onward Christian Soldiers. 8) Away in a Manger. 9) Our God Our Help in Ages Past. 10) O Perfect Love. 11) O Love That Wilt Not Let Me Go. 12) Blest Be the Tie That Binds.

SUGGESTED WORSHIP PLAN

Prelude: Familiar hymns, being careful to omit all hymns in the quiz

Call to worship:

O God, the help of those who flee unto thee, the hope of those who cry unto thee, cleanse us from our sins and from every thought displeasing to thy goodness, that with a pure heart and a clear soul, with calm trust and perfect love, we may worship thee as we seek to remember the hymns of our church and their message of salvation for us through Jesus Christ our Lord, Amen.

Hymn: "Praise to the Lord"

Scripture: Ecclesiastes 44:1-

10, 15 (*to be read without announcement*)

Let us now praise famous men,
And our fathers that begat us.

The Lord manifested in them great glory,

Even his mighty power from the beginning.

Such as did bear rule in their kingdoms,

And were men renowned for their power,

Giving counsel by their understanding,
Leaders of the people by their counsels . . .

Wise were their words in their instruction:

Such as sought out musical tunes,
And set forth verses in writing: . . .

All these were honored in their generations,

● Your greatest contribution to the sum total of things is yourself. — Missionary Tidings.

And were a glory in their days . . .
And some there be, which have no
memorial;

Who are perished, as though they had
never been.

Their bodies are buried in peace;
But their name liveth forever.

People will declare their wisdom,
And the congregation telleth out their
praise.

Hymn: "O Worship the King"

Presentation of topic and quiz

Speech choir meditation—Benediction

Closing Hymn: "Onward Christian Sol-
diers"

SPEECH CHOIR MEDITATION

(based on poem, "Praise" by Clarke)

Girl: "To the Master of music and love-
liness:

Speech Choir: Praise, power, dominion
forever.

Boy: To the Lord of the Word of Crea-
tion

Choir: Be praise, power, dominion for-
ever.

Girl: To the Maker of movement, color,
and light,

Choir: Praise, power, dominion forever.

Boy: To the Builder, Designer, Creator,

Choir: Be praise, power, dominion for-
ever.

Girl:

To the Theme of all song,

Inspiration of love:

To the Artist of life,

To the Greatest and Least:

Choir: Praise, power, dominion forever.

Boy:

For he is the greatest upon his high
throne

And he was the least as the child of
a maiden:

Choir:

Praise then, praise then to Jesus whose
mother was Mary,

And praise now to Christ who is God
in the midst of us.

Girl: (softly) Praise.

Choir: (softly) Praise.

Boy: (softly) Praise.

Choir: Lord of all beauty, adoring we
come to thee.

Girl: Give us thyself both in time and
eternity.

Choir:

Lord of all beauty, adoring we come
to thee.

Off'ring all that we are

Or can hope to be.

All: Praise, power dominion forever!"

● Thomas Jefferson was elected president by just one vote in the electoral college. So was John Quincy Adams. Rutherford B. Hayes was elected president by just one vote. His election was contested and referred to an electoral commission. Again he won by a single vote. The man who cast that deciding vote for President Hayes was a lawyer from Indiana who was elected to Congress by the margin of just one vote. That one vote was cast by a client of his who, though desperately ill, insisted on being taken to the polls to cast that one vote.—Americans Will Vote, Inc.

● When Dr. J. Harry Cotton's small daughter saw a cross on an altar for the first time, she asked her mother, "What's the plus sign doing on that table?"

That is a significant meaning of the cross. It tells us that no matter what we are called upon to face or endure, always there is added to our power the abiding presence of God—a man PLUS God meeting all of life's contingencies.—Upper Room.

Here's the way to snap
out of that

School Daze

By Marshall F. Mauney

SCHOOL daze is a-comin', there's studyin' tonight! School daze is . . ." Tom sang to a musical setting dimly suggestive of smelly shrimp boats, in more ways than one.

"Don't show your ignorance, Tom!" jeered Joe. "Anyone knows that it's 'School days *are* a-comin'.'"

"Not on your life," came Tom's quick reply. "It all depends on how you spell it, you know. For my part it's always spelled 'd-a-z-e'!"



MANY FEEL the same as Tom. Time spent in high school and college is pretty much of a "school daze." It isn't so much that they are stupid as it is that they are in a kind of perpetual stupor. Perhaps they just aren't entirely sure why they are in school, where it is taking them, or how to get there. So, like the proverbial rat in a maze, they wander along, aimlessly backing out of one blind alley after another.

Statistically, they comprise the 53 per cent of girls and 42 per cent of boys who, to some degree or other, have personal problems relating to school work.

Of course, being inventive, they can find ample "explanations" for their muddle. Most likely it is the teacher's fault—she doesn't know how to put the material over properly. Or she doesn't make the assignments clear. Or she just doesn't know how to recognize budding genius when it's right under her nose!

Then such things as home conditions, lack of time, and poor health come in for their share of the blame. And some, with a kind of inverted egotism shrug their shoulders and repeat stoically the sad words, "Some have it and some don't have it. Guess I don't!"

All of which is 99 and 44/100 per cent pure tommyrot!

If you are among those who blunder along consistently below "C" level, there may be a legitimate reason for it. But the chances are there isn't. You most likely are simply not applying yourself. The sooner you wise up to the situation the wiser you truly are! For the most part, poor students are not born—they are made.

The average "Joe" or "Jane" has plenty of equipment, adequate potentiality, and ample opportunity—lacking only the real desire and will to develop his mind. If this in any way describes you, now is the time to buttonhole yourself and have it out just between the two of you why production is at such a low level in your top story.

Here is the situation. You have already enrolled in school. Let us assume that you have done so much under your own name. There are three people, however, who may finish out this term under that name. Yes, that's right, three. And it's up to you to decide now which it will be. You may be a "Happy-go-lucky Harry," or a "Worried Willie," or a "Successful Sam." Look them over and take your choice. But do it with care—this fellow may be with you a long time!

Happy-go-lucky Harry

"Happy-go-lucky Harry" is a kind of school-room space cadet. He spends a large portion of class time exploring other worlds than the one he happens to live in. He has ability, but never tries to measure up to it, never studies hard, and his interest in the recitation centers chiefly on his chances of not being called upon.

When the assignment for the next day's lesson is made, Harry gives only partial attention, taking the attitude that he'll check up on it later with some other member of the class. Often he lets the matter slide entirely and comes to class with no preparation. He is wasteful of time in school study periods, inventing excuses to avoid work, and getting by because of his native ability rather than be-

Your Score Card

DIRECTIONS—A perfect score on each of the 20 items in this list is 5 points. Your own score on any of the items may be as high as 5 or as low as 0. You are to grade yourself. If you grade too high, you will only be unfair to yourself. Since a number of the questions can be answered by either "yes" or "no," it might seem that your score in such cases would be either 5 or 0. However, there will be many cases where you will honestly feel that your affirmative answer is not as positive as it should be. You will, therefore, set down 4 or 3, or perhaps even 2 or 1, as your rating. Your total score should be at least 75 to be satisfactory.

	Perfect Score	Your Score
1. Do you have a regular time and place for studying?	5	.....
2. Do you attend to your bodily welfare as an aid to study? ..	5	.....
3. Is your study desk uniformly illuminated?	5	.....
4. Do you clear your desk or table of all unnecessary articles when you start to work?	5	.....
5. Can you concentrate?	5	.....
6. Do you study by the lesson rather than by the clock?	5	.....
7. Do you understand the aim of every lesson before you study it?	5	.....
8. Do you know whether you should do the difficult or the easy parts of a lesson first?	5	.....
9. Do you learn your lessons better than necessary for recita- tion purpose?	5	.....
10. Do you give your mind a rest between subjects?	5	.....
11. Do you read over the lesson as a whole first?	5	.....
12. Do you know how to outline a lesson and how to take notes?	5	.....
13. Do you ask yourself questions on the lesson or try to make some definite application of facts learned?	5	.....
14. Do you try to understand whatever you attempt to memorize?	5	.....
15. Do you memorize by wholes instead of by parts?	5	.....
16. Do you follow any definite plan in thinking out the solution to a problem?	5	.....
17. Do you use the dictionary to look up the meaning or pro- nunciation of new words, and can you locate a word quickly?	5	.....
18. Do you practice to improve your reading rate?	5	.....
19. Do you use library books to supplement your textbooks?	5	.....
20. Are you a regular reader of reliable newspapers and maga- zines?	5	.....
Total	100	.....

Chart taken from the book **Personality and School** by Walton B. Bliss. Publishers: Allyn and Bacon. 1946.

cause of effort to learn.

Besides all this, Harry has only one habit with regard to home study and that is to postpone it as long as possible. He has a million excuses for not doing his assignments "right now" and hence, they are never done thoroughly, and many times not done at all. So far as term papers and reports are concerned he puts them off until the last moment, and frequently borrows heavily from the efforts of one of his classmates when it is done.

But perhaps what is worse than being a lazy, indifferent parasite is the fact that he thinks he is getting by with something. His attitude is revealed in his frequent boasts to his fellow students about how little he studies and what little difference it makes.

WORRIED WILLIE is quite different from Harry. He is *always* studying; however, he still does not do very well. He is honest and conscientious, but all this seems to bring him is potential ulcers, judging by the way he worries over his grades. He tries desperately, but somehow things are always in a confusion. He can't seem to organize things well—his thoughts, his notes, his time, or anything else. He works far harder than he should, chiefly because his working method is so unintelligent and wasteful.

Successful Sam

Successful Sam is certainly no book worm, else how could he participate in all the extra-curricular activities that he does and be such a leader in student affairs? Still he maintains high grades and seems to grow mentally every day, though he spends less time

with his books than Willie does. What is his secret?

In a word it is "self-discipline"—the only kind of discipline that is effective. Sam has an inner compulsion, a determination of his own to make the most of his schooling. That subtracts waste, adds interest, multiplies effort, and equals growth. Here are some of the ways he applies this self-discipline.

In the first place, Sam has tried to develop the art of learning. He knows that there are rules for study just as there are rules for any sport. He has tried to train himself to become skillful in reading rapidly, taking notes accurately, memorizing quickly and well, and so on. Some people may do all of these things naturally, but usually they come by technique study and practice. Hence, Sam read a good book on "how to study" and tried to follow it, just as he might apply himself to the rules of any new game he played.

In class Sam is alert and fixes his attention upon the entire discussion. He makes mental jottings of important things, saying to himself, "I shall need that." Occasionally, he writes something in his notebook, but he usually writes his notes after class is over when he is beginning work on the next day's assignment in that subject. He feels that if he spends much time taking notes in class, he may miss important parts of the lesson.

If something is not clear to him, he asks for further information. He listens carefully to the teacher's assignment and writes it out clearly in his notebook. When he has study periods at school, he uses them sensibly, applying himself to the subjects

that require the least concentration, since distractions are inevitable in such a setting.

At home he harnesses a well-known workhorse, habit. Study takes its place in the orderly routine of things. Not only does he have a regular time for it, preferably before he is worn out mentally and physically; but also he has a regular place, isolated as much as possible in an atmosphere conducive to work. In general, he plans his studying by the job or assignment, rather than by the clock. Hence he tends to work more efficiently.

Furthermore, he tries to duplicate as much as possible the conditions under which he will have to take tests. He trains himself to study rapidly and under a self-imposed pressure so that when the "big events" come he will fall naturally into the kind of mental strides that assure victory.

Thus Sam receives the most cherished prize school has to offer: The ability to think things out for himself through systematic study and concentration. The hours he spends attaining this prize are not given grudgingly, for he has accepted one very fundamental fact: That school work is for his own training and growth. Maybe that's why they call him "successful."

MANY STUDENTS go through the motions of studying without getting anyplace. They're like Alice Through the Looking Glass who had to run as fast as she could just to stay where she was. They "run aimlessly" and "beat the air" like those athletes Paul refers to in I Corinthians 9:26. But those who receive the prize in ath-

letics, religion, and schooling are those who "exercise self-control in all things." "So run that you may obtain it."

WORSHIP SERVICE

Prelude

Call to Worship: "Wisdom is the principal thing: therefore get wisdom; yea, with all thy getting get understanding.
—Proverbs 4:7

Hymn: "O Thou Whose Feet Have Climbed Life's Hill" (258 CYH).

Scripture: I Corinthians 9:24-27

Prayer: O God, who art the fountain of life and author of all knowledge: Vouchsafe, we beseech thee, to enlighten our understandings and to remove from us all darkness of sin and ignorance. Give us diligence in studying, quickness of apprehension, the power to retain what we hear or learn; that what we acquire by thy grace we may apply to thy glory and to the eternal salvation of our souls; through Jesus Christ our Lord. Amen.

Topic presentation

Offering

Hymns: "Now in the Days of Youth" (240 CYH); "Shepherd of Tender Youth" (282 CSB)

Benediction

TOPIC PRESENTATION

Three leaguers may be chosen to pantomime suitable gestures as the leader introduces and discusses the three types of students described in the article.

The accompanying self-rating chart might be mimeographed and distributed to each leaguer for group and personal consideration.

It is strongly recommended that the league secure a copy or copies of the *Life Adjustment Booklet*, "Study Your Way Through School," by C. d'A. Gerken, for distribution and use among leaguers. This may be secured from the United Lutheran Publication House.



'You Are There' Second in The Series

Annrc.: "You Are There," taking you into the past to witness great moments of history. The day is October 31, in the year 1517. History has called this the official beginning of the Protestant Reformation. . . .

Music: Up and out.

Sparks: This is Ned Sparks, speaking from the little town of Wittenberg in Germany. We are standing outside the Castle Church, located near the famous University of Wittenberg. Our reason for being here is the report that a certain Dr. Martin Luther, professor at the university and a parish priest, is planning to post on the door of this Castle Church some statements for discussion and debate. Tomorrow is the festival of All Saints, a religious holiday when many visitors come to town. Why, here comes one of the town dignitaries, Baron von Schlegel. Perhaps he can tell us something about the debate among the faculty members.

Franklin L. Jensen takes you on the scene to hear
the blows of the

Hammer of the Reformation

Hello, Baron von Schlegel! Will you come over here a moment? Baron, can you tell us anything about tomorrow's debate? Have you heard what the subject will be?

Schlegel: I cannot say for certain, but we are told that Dr. Luther has invited his fellow faculty members to discuss the business of selling indulgences. If he does, there's no telling what it will lead to. You know, Prince Frederick wants to make Wittenberg a German center for displaying religious relics and if Dr. Luther speaks out strongly against the practices of the Church, there may be trouble. But I must hurry on now.

Sparks: Thank you so much, Baron von Schlegel. Yes, the town is really busy. People have been getting ready for this All Saints celebration for the past two weeks. I see now that some of the townsfolk are gathering nearby. Let's see if we can get one of these folks to say a few words. I say there, would you mind coming over here a moment? Thank you. Tell me, good lady, are you looking forward to this festive occasion of All Saints Day?

Woman: Oh, yes, very much.

Sparks: Is there anything in particular which you plan to do?

Woman: Yes, I plan to buy an indulgence which gives me full remission of my sins. I have been saving this for a long time. And tomorrow we will also be allowed to see the many relics of the saints which Frederick has collected. I understand that one of the nails driven into the hands of our Lord has been added to the collection this year.

Sparks: That's very interesting. You say there are many of these relics.

Could you tell us what some of them are?

Woman: Well, the most common are the bones of many of the saints. Then there are strands of Mother Mary's hair, and pieces of her cloak. Yes, and there's a twig from Moses' burning bush. But the ones which interest all of us the most are those about Christ. There is a piece of His swaddling clothes, a part of the Manger and even a piece of the gold brought by the Wise Men.

Sparks: Amazing! I never knew that such a collection of relics existed. But just a moment. There seems to be some commotion down the street. There's a crowd gathering, and they're coming this way. Yes, it is Dr. Martin Luther, and he's carrying a large poster. This is the moment we have been waiting for. . . . He is approaching the door of the Castle Church, and as you can imagine, the townspeople are crowding in closer. There has been much talk about this debate among the scholars tomorrow, and everyone is anxious to know what it's all about. Dr. Luther is placing the placard on the church door. If you listen closely, you will hear the blows of the hammer in the distance. There, the announcement has been posted and Dr. Luther is stepping away. Now one of the members of the university faculty will read it. Since it is written in Latin it must be translated for the people. Perhaps we can hear some of this as we switch you to our microphone at the entrance to the church.

MAN: (reading in the background)
"Out of love for the truth and from desire to elucidate it, the Reverend Father Martin Luther, Master of Arts

and Sacred Theology, and ordinary lecturer therein at Wittenberg, intends to defend the following statements and to dispute on them in that place. Therefore he asks that those who cannot be present and dispute with him orally shall do so in their absence by letter. In the name of our Lord Jesus Christ, Amen."

Sparks: That was the introduction. Now come the statements that will be debated.

Man: No. 1. Our Lord and Master Jesus Christ, in saying, "Repent Ye," intended that the whole life of his believers on earth should be a constant penance.

No. 2. And the word "penance" neither can, nor may, be understood as referring to the Sacrament of Penance, that is (reading continues, but fades rapidly under Sparks) to confession and atonement as exercised under the priest's ministry (out completely).

Sparks: We have just learned that the debate will involve some 95 affirmations. You have heard a few of them as they are being read publicly. Maybe we can use these moments to hear from Dr. Luther himself. I have sent one of our assistants to arrange for an interview. Here, I see them coming across the way now. . . . Ladies and gentlemen, it is indeed a real privilege to present to you Dr. Martin Luther of the University of Wittenberg. . . . Dr. Luther, as we hear the reading of your 95 Theses for debate tomorrow, could you tell us why you want to discuss this matter of indulgences? Didn't your prince, Frederick the Wise, object to your preaching on this subject on Hallowe'en last year?

Luther: Yes, but this business of

selling indulgences must be challenged! It is wrong to tell people that they can receive forgiveness of sins or have their days in purgatory shortened by viewing certain relics and contributing the right amount of money. The Pope is going too far! He thinks more about raising money for the building of St. Peter's basilica in Rome than about the condition of his people's souls.

Sparks: What is this I hear about this money going to Rome to house the bones of Peter and Paul, as well as other saints and martyrs?

Luther: Bah! It's just another scheme for getting our money to Rome. Before long all the churches, palaces, walls, and bridges of Rome will be built out of German money. First of all we should build God's temple in our hearts, then rear local churches, and only last of all St. Peter's, which is not necessary for us. We Germans cannot attend St. Peter's. Why doesn't the Pope build the basilica of St. Peter out of his own money? He is richer than Croesus. He would do better to sell St. Peter's and give the money to the poor folk who are being fleeced by the hawkers of indulgences.

Sparks: How do you feel then about the so-called treasury of credits stored up by the good deeds of the saints? Aren't these the credits that the people hope to buy tomorrow

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when they view the relics of the saints?

Luther: The saints have no extra credits. Every saint is bound to love God to the utmost. If there were any extra credits, they could not be stored up for later use. The Holy Spirit would have used them long ago. Christ indeed had merits, and these are freely available without the keys of the Pope. Therefore I claim that the Pope has no jurisdiction over purgatory.

Sparks: Would you care to tell us, sir, your position concerning indulgences?

Luther: Certainly! Indulgences are positively harmful. They mislead people who think they can buy security. The money spent for indulgences should be spent for charity. Christians should be taught that he who gives to the poor is better than he who receives a pardon. He who spends his money for indulgences instead of relieving want receives not the favors of the Pope but the anger of God. Indulgences are most dangerous because they are responsible for spiritual laziness. They deny God's merciful grace, and betray the true way of salvation.

Sparks: This has been most helpful,

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Dr. Luther, and we thank you for this preview of the position you will take in the debate tomorrow. . . . Let us return for a few moments to our other microphone near the church entrance and pick up again the reading of the 95 Theses. . . .

MAN: (reading again in background) No. 35. He preaches like a heathen who teaches that those who will deliver souls out of purgatory or buy indulgences do not need repentance and contrition.

No. 36. Every Christian who feels sincere repentance and woe on account of his sins, has perfect remission of pain and guilt even without letters or indulgence. . . .

(Sparks in very quickly here.)

Sparks: Word has just reached us that the Dominican friar named Tetzel is very close by in the next parish selling indulgences. Prince Frederick has not allowed these particular peddlers to enter the Wittenberg parish, yet many of his people have gone over the border to buy these letters of pardon. We are told the business has been thriving and that Tetzel's activities have angered Dr. Luther. One of our announcers, John Stevenson, has taken our mobile unit to this place where Tetzel is holding forth in order to give you a first hand account of what is actually going on. . . . Come in, John Stevenson.

Stevenson: Thank you, Ned Sparks. Yes, we are located in the marketplace of this small village, close to Tetzel's booth where he is now set up to do business. It is a rather impressive sight and certainly most convincing. There is the cross planted firmly in the ground, bearing the

papal arms. Next to it is the Pope's bull of indulgence resting on a gold-embroidered velvet cushion. Everything is in readiness. The money booth has been erected and now Tetzel is preparing to speak to the crowd which has gathered. Let's hear this.

TETZEL: "Listen now, God and St. Peter call you. Consider the salvation of your souls and those of your loved ones departed. . . . Have you considered that you are lashed in a furious tempest amid the temptations and dangers of the world, and that you do not know whether you can reach the haven, not of your mortal body, but of your immortal soul? Consider that all who are contrite and have confessed and made contributions will receive complete remission of all their sins. Listen to the voices of your dear, dear relatives and friends, beseeching you and saying, 'Pity us, pity us. We are in dire torment from which you can redeem us for a pittance.' Do you not wish to? Open your ears. Hear the father saying to his son, the mother to her daughter, 'We bore you, nourished you, brought you up, left you our fortune, and you are so cruel and hard that now you are not willing for so little to set us free. Will you let us lie here in flames? Will you delay our promised glory? Remember that you are able to release them, for

As soon as the coin in the coffer rings,

The soul from purgatory springs.
Will you not then for a quarter of a florin receive these letters of indulgence through which you are able to lead a divine and immortal soul into the fatherland of paradise?"

Stevenson: You have just heard Friar Tetzel's appeal to the people to step forward and save a soul from the

torments of purgatory. The people are crowding forward with their money. And now I turn you back to Ned Sparks in Wittenberg. . . .

Sparks: Here we are again at the Castle Church. Thank you John Stevenson for that fine reporting. All is rather quiet now. The 95 Theses of Dr. Martin Luther have been read, and the people have gone their way again. We are sure of one thing, however. The debate on these propositions tomorrow will be the attraction of the day. And if my guess is right, this will not be the end of them. . . .

Annex.: This has been **You Are There**, reporting a momentous chapter in the history of the Christian Church, the beginning of the Protestant Reformation.

(Statements by Luther and Tetzel have been adapted from quotations given in *Here I Stand*, by Roland H. Bainton, and *Luther's Life*, by Ingeborg Stolee.)

THINGS YOU SHOULD KNOW

The Festival of All Saints is a feast of the Church celebrated on November 1 in honor of all saints, known or unknown. The Encyclopedia Britannica gives us the following historical background: "The first trace of a general commemoration of martyrs is in Antioch on the Sunday after Pentecost. Gregory III

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(731-741) dedicated an oratory in St. Peter's to all saints, and fixed the anniversary for November 1. . . . At the Reformation the festival was retained in the calendars of the Church of England and many of the Lutheran Churches. . . ." In Luther's time it was a day on which relics of the Saints were displayed. The day is now set aside in the Church Year Calendar, and there are special Propria appointed for it, as found on page 160 in the Common Service Book. (It was sometimes referred to as "Hallowmass" and the night before received the term, "Halloween," from which has come the popular celebration!)

Indulgence—look this up in a good dictionary, a religious encyclopedia or other reference book.

Luther's viewpoint on forgiveness is summarized in his first thesis: ". . . penance is not an outward mechanical performance, but an inner attitude of mind which continues throughout life."

The nature of true penance and forgiveness is sourced in the Gospel. "The Gospel was the good news that all men have pardon for their sins if they are truly contrite. Men, therefore, should not rely on the treasury of indulgences, but upon the real treasury of God's wonderful grace, the holy Gospel." *

The Effect of Luther's 95 Theses: "While Luther's intentions were entirely sincere, a careful study of the Theses clearly shows that his propositions were full of potential dynamite for the indulgence traffic. Not only did they criticize the abuses of John Tetzel rather severely; but they likewise presented some questions based upon a wholly new viewpoint of religion which opened the eyes of the layman." * Luther preached that forgiveness for the truly penitent rests with God and is given only by Him; it cannot be granted by the Pope nor bought with money.

(*) From *Luther and His Times*, by E. G. Schwiebert, Concordia Publishing House, 1950.

TO THE LEADER

● The content of this topic may seem steep theologically at places. Rather than try to use it as a basis for discussion, the best way to get across the meaning of the subject may be to concentrate on the dramatization. As the leaguers read and rehearse their parts, encourage their questions about words, terms, or practices referred to and be prepared to give sound answers. If they gain an appreciation of the historical setting and the practices of the Church that caused Luther to prepare the Theses, the purpose will be achieved.

● Several forms of dramatization are suggested:

- an on-the-scene broadcast, as written;
- a previously-recorded broadcast played as background while the scenes are pantomimed;
- a dramatic reading of the script.



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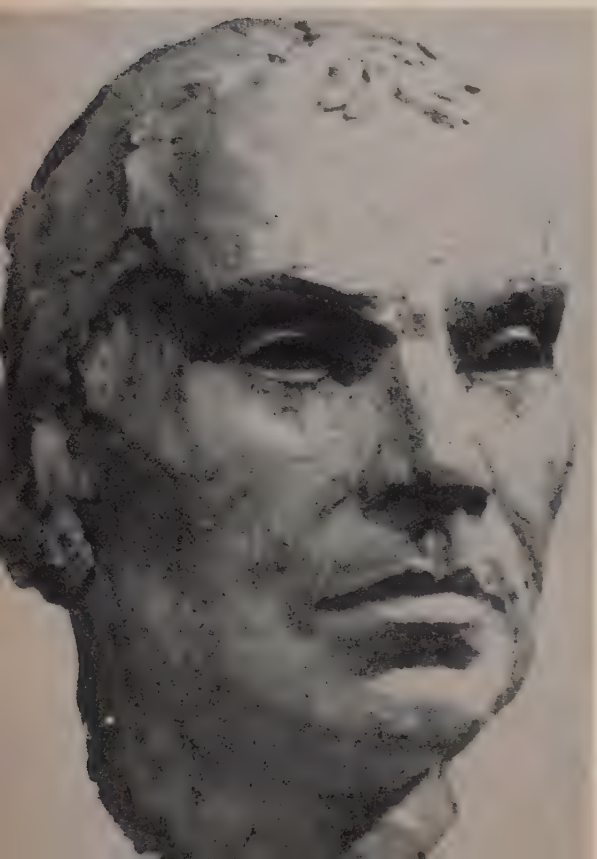
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Would Luther Have To Reform Your Church?

Arthur Heilman puts modern Lutherans on the spot



LUTHER LIFE

JF WE should look closely at the reformation touched off by Martin Luther, we would see that his contribution was simply a point of view that attempted to show where the church had strayed from the teachings and practices of Christ. To paraphrase Luther, we would say his thesis was that the teachings of the church in his day and the teachings of Christ were not synonymous. He urged that the church re-interpret its practices so that church theology and Christ's teachings be compatible.

It would probably be a very rare Lutheran minister who, sometime in his public ministry, has not stressed the unchanging nature of the gospel of Christ. Yet we must also take the inevitable next step, which is to point out that the interpretation and application of Christianity has changed, does change, and will continue to change. For instance:

Many of Christ's contemporaries were convinced that he was, despite his statements to the contrary, telling them about an earthly kingdom he was about to establish. This interpretation of Christ's ministry was dropped as men came to understand his true mission.

Some centuries later the church, as an institution, had taken over the function of manipulating the keys to the kingdom. The church, so the church said, was the only door to Christ.

Then Luther's 95 theses, along with his other writings and teachings, challenged this point of view and established the Protestant interpretation that an organization called "The Church" could not keep a man out of the kingdom or get him in later if he

had failed to use his key in his appointed time.

Change in America

The early history of America was a period when God was pictured as a revengeful and jealous God whose energies were chiefly directed toward preparing and operating a place of eternal torment. Such men as Jonathan Edwards, Cotton Mather, and Michael Wigglesworth preached and taught this.

Gradually as some segments of the organized church continued to thump the drums of fear, men began to question a God whose emissary instructed man to forgive his fellows 70 times seven times, but who in turn held man strictly accountable for behavior beyond his capabilities. For almost any transgression man could expect eternal damnation.

Then it was that the church, through its leaders, discarded the emphasis on the punishment-fear aspect of Christianity and substituted the theology of love as the essence of Christianity. To a large degree this is the message of the church today.

And yet, the church today is rather awkward in its application of this message. It seems at times to be groping and fumbling. Sometimes its sincerity is doubted by its critics. And some people in the church feel these critics have a point.

Church leaders, professional and lay, are concerned because the church often appears not to be fulfilling or satisfying the vital needs of people today. We often lament that the church is not a more important factor in the contemporary world. An important fact to keep in mind is that there

is no evidence which indicates that the church's lack of appeal stems from 20th century man's lack of sensitivity for the teachings of Christ. An alternative hypothesis we might consider is that *the church's lack of appeal in these trying times stems from its inability, or lack of initiative, in putting these teachings into effect.*

It is rather difficult for some people to conceive of the possibility of church practices differing in any way from Christ's teachings and philosophy. This is true because in the minds of many people, the church and Christianity are one and the same. This is precisely the problem which faced Luther and he resolved it with his 95 theses and other writings. This is the same question that Luther would have to face if he were on the scene today.

Turning to the church of today, if we were to analyze the opinions of one group of sincere critics of the church, we would find that their thesis runs something as follows:

"If there is a difference between the practices and philosophy of the organized church of today, and Christ's ministry and teachings of 2,000 years ago, that difference is in the fact that Christ was involved in mankind and the church today is involved in organization."

You might not wish to agree with the above diagnosis and certainly before it is accepted as a tenable hypothesis we should ask what charges a modern reformer might advance which would be related to this theory. We must recognize in advance that implied in the charge and also in the search for evidence to support

it, would be an implied criticism of the church as it exists and functions today. Can we question our church and still not weaken our loyalty and belief in Christ?

Luther thought it his Christian duty and responsibility to point out where the church of his day had erred. Perhaps Christianity could be more vital and dynamic if we took the time to re-evaluate it today.

How would you and your church answer the following questions?

1. Is it possible that the church may be erring in that it is engrossed too much with the abstract, too often substituting language for action? Does the church discuss but not become involved in mankind?

2. Does the church attempt to point out the joy which accrues to one who has found sanctuary in the Christian faith? And as a result does not the average Christian expect this joy to be his as a result of his embracing a church ritual or from the formal relationship between church and member? There is no greater disillusionment, no greater futility than seeking to find the spirit of Christ without becoming involved in mankind. It is at this juncture the church should lead—not point!

John Donne, the 16th century poet and cleric, expressed this idea when in one of his meditations, he stated that when a Christian hears a bell tolling the death of another, he should not ask for whom the bell tolls. The Christian, since he is involved in mankind, knows that the bell tolls also for him.

3. How would the church today react to the suggestion that it has become the handmaiden of the *status*

quo? What is—is good. Change should be avoided since it might involve heresy!

Protestants seem content to point with pride to one reformation. Yet, many of the same factors which made THE REFORMATION necessary and inevitable in the 16th century have been and still are at work in the 20th century.

Some modern critics of Luther allege he had small concern for the little man. These critics, however, habitually judge him by modern liberal standards rather than in light of the 16th-century conditions under which he operated.

I think it not unreasonable that if Luther surveyed the current scene he might charge the organized church, or at least many of its local units, with being a staid middle-class institution with an eye on the philosophy and economic views of the upper class.

If one doubts, as I do not, that Luther would have such a word for 20th-century Protestants, then it might be well to return to Christ instead of Luther. If Christ would feel at home in every United Lutheran Church today, it would indicate that he had to a large degree, repudiated his previous ministry. Not from the standpoint of the church's verbal theology, but from the standpoint of Christian action. In the final analysis, it was action which led to Gethsemane and Good Friday.

4. Has the church, particularly at the local level, become too much of a fraternal, club-like organization? Some critics compare it to any other civic or luncheon club. Of course, they do not assert that the average community will suffer from having more of

such organization. But, they ask, when the church goes no farther than this, other than to baptize the infant and bury the dead, who or what is going to disseminate a vital, living, workable, and much needed Christian philosophy of involvement in mankind?

CHRISTIANS will remove the need for a reformation if and when they decide to rummage through the Sermon on the Mount and scrutinize Christ's short ministry on earth so as to understand the ways and the means by which he became involved in mankind.

No one can tell you whether your church needs reforming, but YOU can discern for yourself if such a need exists if you will evaluate your church's involvement in mankind.



QUESTIONS TO HELP you evaluate your church:

1. Does the bell toll in your congregation when it tolls for a member of a minority group who is denied equal opportunity in such things as education, economic opportunity, civil rights, and equal Christian fellowship?

2. Is your church interested in humane Christian treatment for inmates of penal institutions? Mental institutions? Or are such matters best left for "others" to deal with?

3. Is your church so enamored of the *status quo* that it sees no responsibility in removing present conditions which breed poverty, delinquency, and hatred of society?

4. Do you know of any church which has become so deliberately and increasingly innocuous that it soliloquizes on one issue after another and then says to itself "We must not become so progressive that we offend members?"

5. What percentage of members in your church live "across the tracks"?

6. What is your church's LOCAL PROGRAM for becoming involved in mankind? (Do not dwell on foreign missions—the Christian conscience is too easily salved.)

WORSHIP SUGGESTIONS

Psalms 72

Canticle—Magnificat

Scripture—Matthew 5; 7:1-5; Amos 5:11-15, 21-24; 6:1-6; 8:4-7.

Hymns—

"The Voice of God Is Calling" (CYH 244)

"In Christ There Is No East or West" (CYH 267)

"Across the Seas and Centuries" (CYH 275)

"Where Cross the Crowded Ways of Life" (CYH 288)

"We Give Thee But Thine Own" (CYH 290)

"Once to Every Man and Nation" (CYH 291)



One ex-GI didn't think the church was much

Like a Mighty Army



J MET the pastor of St. John's-by-the-Gas-Station last Monday. He was all lit up—not alcoholically but emotionally. I said, "You must have been pretty good yesterday."

"Better than that," he replied. "I had a guest artist take over. And he took everybody over."

"How come?" I asked.

"It was Layman's Sunday. Usually that Sunday brings joy, like a visit to the dentist. A good thing, but better to look back on than forward to. This year I slipped one over on them. You know Jimmy Mitchell, just back from two years in the army in Korea? I figured he would give Layman's Sunday a shot in the arm, but I didn't reckon on him blowing the place up. He refused at first. Then, with a funny light in his eye, he said he

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would speak if I had the congregation singing 'Onward Christian Soldiers' just before he began. So I had them give forth with song, and then Jimmy let loose. He didn't waste any time in shadow-boxing. He waded right in. This is what he said:

"You have been singing

Like a mighty army
Moves the church of God.

That might have been all right once. The trouble is now that just about 10 million men know exactly how an army moves. And it don't move the way a lot of you folks at St. John's do—or do not. Suppose the army accepted the lame excuses that many of you people think are good enough to serve as an alibi for not attending Church Parade.

"Imagine this, if you can. Reveille seven a. m. Squads on the parade ground. The sergeant barks out, 'Count fours.' One! Two! Three! Number Four missing. Where's Private Smith?

"Oh," pipes up a chap by the vacant place, "Mr. Smith was too sleepy to get up this morning. He was out late last night and needed the sleep. He said to tell you that he would be with you in spirit."

"That's fine," says the sergeant. "Remember me to him."

"Where's Brown?" asks the sergeant.

"Oh," puts in another chap, "he's out playing golf. He gets only one day a week for recreation, and you know how important that is."

"Sure, sure," is the sergeant's cheerful answer. "Hope he has a good game. Where's Robinson?"

"Robinson," explains a buddy, "is sorry not to greet you in person. But he is entertaining guests today and of course couldn't come. Besides, he was at drill last week."

"Thank you," says the sergeant, smiling. "Tell him he is welcome any time he is able to drop in."

"Honest, now, did any conversation like that ever happen in any army? Don't make me laugh. If any GI tried to pull that stuff he would get 20 days in the brig. Yet you hear stuff like that every week in the church, and said with a straight face, too.

"Like a mighty army! Why, if St. John's really moved like a mighty army, a lot of you folks would be courtmartialed!"

"That was the general drift," said the pastor gleefully.

"Too bad the stay-aways didn't hear it," I remarked.

"Don't worry. I have it on a tape recorder, and I am going to spring it on them next Easter, instead of the Second Lesson."

Forward march! —SIMEON STYLES

● It is possible to worship God on the polo field, or driving along the highway, or in a baseball park. If, however, we raise the question of statistical probability, we scarcely shall maintain that the worship of God is quite as frequent here as in houses built in his honor and devoted to his praise. To illustrate, there is the story of the father who said, "Come on, we can sing hymns on the beach," to whom the little girl replied, "But we won't, will we?"—George Hedley.

Charlsia von Gunten suggests these games for

Nutcrack Night

JT SEEMS that the year has rolled around again to our annual Hallowe'en party. But instead of calling it a Hallowe'en party, call it a Nutcrack Night party, or a Snap-apple Night party. These are only a few of the names given to the night of October 31.

For a really spooky time, arrangements should be made to have the party in a big, roomy barn. If a barn is not available, find the next biggest place. The bigger the place, the more room to have fun in.

Hallowe'en provides endless opportunities for decorating. Gather autumn leaves of all hues from your garden and scatter them abundantly around the rooms.

•Cover a standing lamp with a sheet for a very realistic ghost, using sticks underneath for arms. The light shining through the head (make features with charcoal) gives an unearthly effect. Cover all the light bulbs with

masks, the more horrible, the better. If you live in the country and cornstalks are available, make ghosts, witches, and scarecrows of them, tying masks to broomsticks for the heads. Spider webs of cord strung across the windows will complete the eerie details. As a last touch, cut black cats from black construction paper and hang them from the ceiling.

It helps to have a crackling fire in the fireplace if possible.

No need to say, leaguers should wear their oldest clothes.

For something to add to the decorations and, also, to the entertainment, divide your league into groups and give each group a pumpkin to carve out. You can give a prize to the group carving out the best looking pumpkin, the saddest looking pumpkin, etc. This can provide a lot of fun and should show up the originality of some of your leaguers.



Invitations

You don't have to buy "spooky" invitations for this party. Just take old brown wrapping paper or some discarded paper bags and cut out invitations in the shape of autumn leaves. With orange and black crayon, write this mysterious message:

"BwAre !! — U R 2 AperE at ThUh
ShaK ov ——— (name of person),
oCToBEr — et — O'cloK. KuM
prEPaRed 4 eNYthiNg! !"

On other side of the leaf, you can ease your friends' minds by writing this verse:

"If modern ghosts you've never seen,
Come to our house on Hallowe'en—
Cats screeching, skeletons creaking,
Ghosts roaming, witches groaning—
Be prepared; your secret's bared,
Won't you come and join the fun?"

At the bottom of the poem, leave room to write the name and address of the host and hostess.

Games

Nuts tell the future at Hallowe'en, and in England the night of October 31 is referred to as Nutcrack Night. Here's a nut game to provide entertainment.

A certain goal is set and leaguers are divided into two teams. The first player on each team is given a peanut, which must be placed on the back of his right hand, his left hand being held in back of him. The first player, at the start of the signal, then walks to the goal and circles it, coming back to his team and giving the peanut to the next player in line. Any leaguer who drops his peanut must return to the beginning of the line and start over again.

Are You Superstitious? Provide the guests with plenty of paper and pencils so that they can write all the bad Hallowe'en omens they can think of. The one who prepares the longest list in a given time wins and must read his list aloud. Others may be asked to read superstitions not read by the winner. Here are a few bad omens your guests might include:

1. Don't walk under a ladder. Extreme bad luck is the penalty.
2. If you knock over the salt shaker, throw salt over your shoulder to escape bad luck.

3. If you break a mirror, it signifies seven years of bad luck.
4. If you sing before breakfast, you will cry before supper.
5. It is bad luck to rock an empty chair.
6. If you put on any garment wrong side, it is bad luck to change.
7. If you tell a dream before breakfast, it will come true.
8. Every bride should wear something old, something new, something borrowed, something blue.
9. Don't let a black cat cross your path. You will have bad luck.
10. It is bad luck to raise an umbrella in the house.

Black Cat and Bat. Choose a Bat and a Black Cat from among your guests. The other players join hands to form a circle with the Bat in the center and the Cat on the outside. The Cat chases the Bat in and out of the circle, the members of the circle favoring the latter and hindering the former by raising or lowering their arms. When Bat is finally caught, two other players become Bat and Cat.

"Tell Me My Fortune." The future always reveals itself to the credulous on Hallowe'en. The hostess, dressed as a witch or an old Gypsy, can concoct some really amusing fortunes with charmed pumpkin seeds, which should be placed in an empty pumpkin. Each guest seeking his fortune will come to the witch and will be told to draw one of the magic seeds from the pumpkin. The seeds, which are dried in advance of the party, have printed on each in India ink one of the following symbols:

\$—wealth
 ¢—poverty

M.D.—will marry a doctor
 Wings—will go into the air corps or marry an aviator
 Anchor—will go into the Navy or marry a sailor
 Love Knot—a love affair
 2—will marry twice
 Ring—happy marriage
 Pen—literary success
 Button—bachelor
 Thimble—old maid
 Spade—will marry a farmer

Bobbing for Apples. No Hallowe'en party is complete without bobbing for apples. Instead of placing the apples in tubs of water where the splashing might damage polished floors or ruin clothing, try suspending the apples on strings from a line strung across the room. Each person stands before an apple with his hands behind his back and tries to eat the fruit. The apples will swing back and forth as they are touched and will thus add to the difficulty of biting them. Person finishing his apple first wins a prize of a jelly or candy apple.

Refreshments

By this time your leaguers will be ready and willing to follow the hostess into the dining room where refreshments greet the eye. The table may be covered with orange and black crepe paper. Paper plates may be dressed up with Hallowe'en seals and Hallowe'en napkins.

Crowning point of the refreshment table will be the center-piece—a huge pumpkin, hollowed out, lined with wax paper, and set on a mat of autumn leaves. Fill the pumpkin with autumn fruits and nuts. Around it set glasses of cider and plates of doughnuts.—Sure hope you have fun.

October Book of the Month

SCIENTISM, MAN AND RELIGION. By D. R. G. Owen.
Philadelphia: Westminster.
208 pages. \$3.50.

Scientism, Man and Religion is a book we would like very much to recommend as "must" reading for every Luther leaguer, adviser, and pastor. But we can't! Reason: It's too deep for some of you!

Intelligent high schoolers, serious collegians, the majority of advisers, and pastors—with a few exceptions—will be able to understand the book. But it will be slow wading.

There's this, however, to be said: After having sure-footed it across the book's "stream" of 208 pages, you may relax with satisfaction, knowing that the wading process was worth every minute's energy you expended.

Dr. Owen writes about the world's major "isms," such as scientism, materialism, secularism, Freudianism, Nazism, pragmatism, naturalism, democratism, and communism, concluding, of course, that Christianity is still the answer.

"True religion and true science have always fought on the same side"—and the author proves his thesis beyond any doubt. "It is 'scientism'—or false science—and not science that militates against religion."

One of the most shocking—yet so true—conclusions of the author is this: "Western culture—that's us—with its

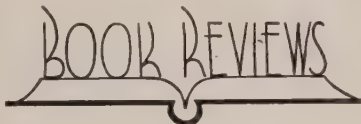
secularism, standardization, and commercialism, and the Communist society with its atheism, regimentation, and economism, are blood brothers and children of the same 'scientific' tradition. Marxist Communism is simply a more extreme version of Western secularism."

If you want a book that will equip you to live made adequately today than the combined total of

a dozen best-selling novels, a year's viewing of the top stuff on TV, plus your finest 100 bull sessions, this is it!

But don't forget your dictionary—you'll need it in one hand while you hold *Scientism, Man and Religion* in the other.

—L. C.



Devotions Helper

DYNAMIC WORSHIP PROGRAMS FOR YOUNG PEOPLE. By Letitia W. Wood. Boston: W. A. Wilde. 198 pages. \$1.75.

Dynamic Worship Programs for Young People presents a real challenge to any boy or girl who doubts the existence of God or questions the value of a moral code. Some young people ask, "How do you know the Bible is true?" or, "Why shouldn't I drink?" These questions and many others are answered in the book in many different ways. Some are answered by Bible authority or informative facts and examples. Answers to others are given through plays, contests, and quizzes.

Of the 18 separate programs given in the book, one is for Easter and one is for Christmas. Both of these include a short play.

For the folk who like programs on famous men in the church, there is an excellent topic called "Brave Men of God." This would be excellent for use on Missions Sunday.

To sum up, this is a book with programs to suit every occasion. It would really pay you to look into it.

—MARY ETHEL HUTTO

The Plot Thickens

HIDDEN HARBOR. By Kathrene Pinkerton. New York: Harcourt, Brace. 278 pages. \$2.75.

Hidden Harbor is a down-to-earth story of a family in Alaska.

Jeff Baird, Spence's father, moves with his wife to a hidden harbor in Alaska to be away from people. There he raises his family. But the family do not enjoy seclusion as much as does their father. When dry rot takes hold of their sloop, the *North Star*, they feel doomed.

Life begins anew when Spence buys a wrecked gas boat for \$100, raises it from a reef in the water, and repairs it. To keep this boat running, Spence begins taking jobs with it. Here begin the adventures and hardships, and Spence's struggles to start his own freight line.

The Bairds make many friends and are well-loved by all. Some of their special friends are Indians. Many interesting stories are told about these Tlingits who are sea-loving people.

The author also shows how proud Alaskans are and how they struggle to be recognized by the government.

This is a heart-warming story. I recommend it to anyone who loves people. Travel with Writer Pinkerton through Alaskan waters, meet her people, laugh, cry, and work with them.

—LAVERNE GAUBATZ

THE GREEN MADONNA. By C. E. L'Ami. Philadelphia: The Westminster Press. \$3.75.

This is a book that one does not lay aside even though written covering happenings of the 15th century. The mystery, drama, love, and rebellion could be today's with different settings.

Who will be the heir of the great fief of Haldingham? The Abbot of Rokewade feared that if the fief passed from the hands of Lord Robert Haldingham, an honest, God-fearing, and freedom-loving man to his cousin Gisbert Haldingham of Wenwald, who had revolted from the church, that the church would not hold its position and prestige.

Lord Robert was an artist who wished to paint a Madonna—"one human, a living maiden, a maiden such as we might see this day." He finds his model, Novice Eleanor from the Convent of St. Hilda. Her ancestry, the conjuring of priests and church, the fires of rebellion, the framed charges by the church against those who questioned the priests collecting penance, Sir Robert's marriage, Sir Gisbert's detective work, climaxed by the trial of Sir Gisbert for heresy and murder. You're challenged by the sporting Sir Gisbert, a scholar, as he defends himself by his outstanding knowledge of the scriptures and Sir Robert's gentleness, his fairness and desire for the "right."

Good reading, even though some of the dialect and vocabulary are 15th century and interspersed with Latin phrases. Colorful descriptions, fine character sketches, and fair historical and religious background.

—MARGARET GIBBERT.

SORORITY GIRL. By Anne Emery. Philadelphia: Westminster Press. \$2.50.

The first day of school seems to Mr. Burnaby to be the only time the family eats breakfast together. . . . Rick, the only boy, is beginning to grow up. He describes the tough course he is going to have in English with "Ix-nay!" Jean, a sophomore in high school, is happy because her older sister, Sally, leaves for college soon. Then she can be her own boss. The whole family is shocked when 10-year-old Betsy announces that she is going to play a violin.

Jean decides that she will have more activities this year. She joins the tennis club and wants to help on the school paper. Yet when she is asked into the Nightingale sorority all her school activities stop. She even ignores Jeff, her former boy friend, because he is not a "frat" member.

Time passes quickly for her because she is going steady with a Sigma boy, Tom. She feels as if she were on top of the world until Jeff starts dating other girls. Barbara Keller, the editor of the school paper, finally tells Jean why she did not join the sorority. This makes Jean think, and crystalizes her problem of staying in the sorority. I am sure you will all agree that her troubles seem realistic and you will be happy at her decision.

Any leaguer in or out of a sorority will enjoy *Sorority Girl*. Each incident could happen to you! For that reason and because the book reads so easily, you can hardly put it down until the end. —KAREN MOREY.

True Stories

WILD BILL HICKOK. By Shannon Garst. New York: Julian Messner, Inc. 183 pages. \$2.75.

Here's a well-written biography of the real Wild Bill Hickok. It's a thrill-packed story of a hero whose bullets spoke for justice on a frontier that flamed with Civil War, Indian uprisings, and brawling bad men.

It's almost unbelievable that one man could experience such an action-packed life in less than 40 years of living! Wild Bill thrived on danger; and as the records show it, when there appeared to be no more danger, he was killed by an assassin's bullet.

It's a story of one of the most turbulent periods in American history, when men of courage fought to establish law and order using the only understandable language — the six-shooter.

—L. C.

AMERICAN FATHERS AND SONS. By Bela Kornitzer. New York: Heritage House. 316 pages. \$5.00.

This volume is a chapter by chapter parade of some well-known American fathers or sons—and sometimes both.

The list includes John and Harry Truman, William Howard and Robert A. Taft, Albert and Hans Einstein, William and Cecil B. DeMille, John and Alben W. Barkley, David Sarnoff and his sons, George and Paul Hoff-

man, James and Fred Vinson, Simon and Bernard Baruch, William and Sam Rayburn, Adolph and Eugene Zukor, Jesse and Harold Ickes, Franklin D. Roosevelt and his sons, and the author and his father.

The book bears out the long-known fact that fathers and sons have a lot in common, but also a lot that is not in common. The contents prove that some of our nation's most prominent men were born into families that were anything but prominent!

One fault that can be leveled at most prominent personages—and herein lies a lesson—is that they make the mistake of spending too little time with their children. Most of them realize their mistake when it is too late.

—L. C.

History in Story Form

BEHOLD VIRGINIA! By George F. Willison. New York: Harcourt, Brace and Company. 422 pages. \$4.75.

"Virginia grew up to be a great beauty, but she was born an ugly duckling and had a childhood so terrible that at times it seems scarcely real." That's the way author Willison sizes up the early colonization of Virginia in his prologue.

"No catastrophe in history, or plague—not even the Black Plague—took a higher rate of lives than the colony in its first decades." The reason: Neither the colonists nor the directors of the enterprise in England learned anything from experience.

Over and over again, the reader sees that the wrong directors sent the wrong leaders to lead the wrong people who settled at the wrong place where they established wrong relations, etc.—everything turned out to

be just about that "wrong."

The factual information about Powhatan, Pocahontas and John Smith, of whom the author says, "Few men in any age have been more overrated," are to be found in the book.

And swallow this! As for church attendance, everybody had to attend two Sunday church services. Three unexcused absences called for the death penalty—just think how many funerals there would be in the U. S. should such a law be in effect today!

Behold Virginia! is history in story-book form—the form seniors and young people will delight in perusing.

—L. C.

CLEAR THE TRACK. By Louis Wolfe. Philadelphia: J. B. Lippincott Company. 181 pages. \$2.50.

Clear the Track contains 18 of the best railroad stories that the eyes of your "engine" will ever roll over! And what is more, each of the stories is true.

In the group you will find thrillers about Casey Jones and Ole John Henry—both of whom have been kept famous for decades by ballad singers. Another of the stories is about "Buffalo Bill: Railroad Employee"—bet you never knew that he worked for a railroad.

One of the most unusual of the dozen and a half chapters is "The Great Train Wreck." It was a wreck that was actually staged by a defunct railroad line, and witnessed by 40,000 people—and the spectators paid to see the two trains crash head-on!

It's a mighty readable book for anyone who likes to have the "tracks" of his spine tickled with good railroading stories.

—L. C.

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